

DOCUMENT RESUME

ED 179 659

UD 019 998

TITLE Asian American Curriculum Guide: Secondary.
 INSTITUTION Saint Paul Public Schools, Minn.
 SPONS AGENCY Office of Education (DHEW), Washington, D.C.
 PUB DATE Jun 79
 NOTE 231p.; Not available in paper copy due to reproduction quality of original document; For related documents see UD 019 997 and UD 019 999

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
 DESCRIPTORS Asian Americans; Behavioral Objectives; Chinese Americans; *Cross Cultural Studies; Cultural Differences; *Curriculum Guides; *Ethnic Stereotypes; Filipino Americans; Hawaiians; High School Students; *Indochinese; Japanese Americans; Junior High School Students; Korean Americans; Lesson Plans; *Resource Materials; Secondary Education; Teaching Guides

ABSTRACT

Created as part of an in-service teacher education workshop, this guide for a secondary school Asian American curriculum is divided into a section for junior high students and a section for senior high students. In each section, the same pattern is followed. Lesson plans are arranged by subject and grade and are followed by student worksheets when they are needed for the lesson. All lessons are structured to include a title, key concepts, generalizations, behavioral objectives, teaching procedures, evaluative procedures, and resources and materials. Lessons are designed to be used in subject fields such as social studies, reading, and home economics. Topics covered in lessons include stereotyping, holidays, food, stories, historical facts, and values. A section on supplementary materials includes resources for studying the Indochinese. These resources include reprints of newspaper stories about the refugees and the boat people. An annotated bibliography of print and non-print materials about Asian Americans is also included. (Author/PMR)

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Independent School District No. 625
360 Colborns Street
St. Paul, Minnesota 55102

ASIAN AMERICAN CURRICULUM GUIDE: SECONDARY

INTEGRATING ASIAN AMERICAN
CURRICULUM INTO THE CLASSROOM

Funded by ESEA, Title IV, Part C
P.L. 93-380

SUPERINTENDENT OF SCHOOLS

Dr. George P. Young

ASSISTANT TO THE SUPERINTENDENT FOR URBAN AFFAIRS

Katrina R. Green

PROJECT STAFF

Gloria L. Kumagai

Project Director

Sharon Shiraiwa

Asian American Curriculum Specialist

Kay Kuettel

Secretary

The activity which is the subject of this report was supported in whole or in part by the U.S. Office of Education, Department of Health, Education, and Welfare. However, the opinions expressed herein do not necessarily reflect the position or policy of the U.S. Office of Education, and no official endorsement by the U.S. Office of Education should be inferred.

June 1979

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The school district shall actively pursue and comply with a program designed to provide equal employment opportunities for minorities, women, and handicapped persons within the school district and among its contractors.

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Adopted 9/6/77

See also Affirmative Action Program

TABLE OF CONTENTS

I. PREFACE	1
II. NOTES TO THE TEACHER	2
III. SECONDARY ASIAN AMERICAN CURRICULUM	
JUNIOR HIGH	
- There Are Differences in Asian Americans	5
- Designing a Kite	7
- Traditional Korean Dress	12
- Stereotyping	15
- Developing a Positive Self Image	17
- Selecting Non-Stereotypic Books for Children	20
- Toys and Activities for Small Children	22
- U. S. Dietary Goals	24
- The Cloning of Asian American Groups	30
- What is Stereotyping?	32
- Mislabelling Asian Americans	33
- Asian Americans in the Media	36
- Differences in Asian American Names	39
- Children's Day for Japanese Americans	43
- Chinese New Year	47
- Where Do Asian Americans Live in the United States?	53
- Asian American Snacks	59
- Menu: Vietnamese	61
- Vietnamese Legends	66
SENIOR HIGH	
- Mine Okubo and Estelle Ishigo - American Artists-in-Residence in a Relocation Camp	69
- Persuasion in Art; A Paper Weapon	72
- Six Principles of Hsieh Ho	75
- What Are the Facts?	78
- Building a Time-Line	85
- Comparing Symbol Systems	90
- Using a New Symbol System	99
- Who Are Asian Americans?	107
- Korean Immigration cf. Vietnamese Immigration - Immigrants or Refugees?	113
- Problems Facing a Korean Immigrant Family - The Shims (Part I)	115
- Problems Facing a Korean Immigrant Family - The Chungs (Part II)	117
- Relocation of Japanese Americans in World War II	119
- Occupations of Asian Americans	122
- Values Affect Our Behavior	124
- Filipino Americans Today	129
- Don't Judge Me 'Till You Know Me	141

IV. SUPPLEMENTARY MATERIALS

INDOCHINESE RESOURCE MATERIALS

- "The Refugees: Fallout From International Politics,"
Minneapolis Tribune, April 22, 1979 151
- "Refugees: Search for New Life Led to Limbo,"
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- "Boat of No Smiles Left to the Sea,"
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- "Big Problem for Emigres is Education,"
St. Paul Pioneer Press, April 11, 1979 194
- "Sudden Influx of Asian Students Baffles Educators,"
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BIBLIOGRAPHIES

- . Asian Americans: An Annotated Bibliography 198
- . Audio Visual Materials Listing 206

Preface

This Asian American Curriculum Guide was developed as a result of the in-service training program of an ESEA, Title IV-C Project. "Integrating Asian American Curriculum into the Classroom," was based on a need for students to understand the status, needs and contributions of Asian Americans and for teachers to have assistance in integrating their curriculum. The project objectives are: 1) To promote an awareness of the history, heritage, needs and contributions of Asian Americans in our society and 2) To develop and disseminate Asian American curriculum for use in St. Paul classrooms.

The Program

In order for students to gain a positive awareness and understanding of Asian Americans, non-stereotypic and sensitive Asian American curriculum should be integrated into ongoing curricula.

Through in-service workshops, teachers in St. Paul (K-12) are assisted by project staff in the development of Asian American lessons. Using the resources available at the Asian American Resource Center (AARC) and local resource consultants, teachers integrate their existing classroom activities in all subject areas with the Asian American lessons developed at the Center.

The Asian American Resource Center

The AARC was established to overcome the lack of adequate material and information available. Filmstrips, books, games, movies, and cultural artifacts from various Asian American ethnic groups can be found at the Center. These K-12 materials are available to teachers as well as class visits to the Center.

The project staff would appreciate receiving your comments about the curriculum guide. The project and Center is located at 27 E. Geranium, St. Paul, MN. 55117, telephone: 488-8051.



ASIAN AMERICAN RESOURCE CENTER

Notes to the Teacher

The following lessons and activities were developed by secondary teachers during the in-service workshops at the Asian American Resource Center. Many of the lessons were selected from an entire unit and have been edited for general use. An introduction to Asian Americans (who they are, how diverse a group is it, etc.) should be provided to students before teaching many of these lessons.

Curriculum Format

The lessons are divided according to grade level and teacher. Subject areas for each lesson are designated at the top.

Each lesson plan is structured in a conceptual format. Major ideas and organizational themes are provided under the Key Concept heading to facilitate the incorporation of the lesson into ongoing curricula.

The generalization for each lesson provides teachers with a statement of the content emphasis. This generalization is followed by specific behavioral objectives. Activities in the lessons were designed to help achieve these student skills and performances.

The Teaching Procedures section outlines activities, discussion questions, worksheets, and supplementary ideas used to present the lessons' main ideas. To evaluate the effectiveness of these activities, specific wrap-up activities (or post tests) are provided in the Evaluative Procedures section.

A listing of books, articles and other materials needed for an activity, i.e., paper, glue, etc., follow the evaluative procedures.

Supplementary Materials

The materials in this section are articles concerning the Indochinese refugee and acculturation experience. These resources were gathered from various magazines and newspapers. Suggestions for their integration into existing lesson units are also provided.

The Asian American Curriculum Guide is not a complete and comprehensive unit on Asian American history and heritage. The lessons are intended to serve as a guide to educators; they are examples of ways to integrate Asian American curriculum into various subject areas. Teachers should feel free to adapt these lessons to meet their specific needs.

The project staff would like to thank those teachers who participated in the project. Their efforts and energy helped create these resources.



SECONDARY ASIAN AMERICAN CURRICULUM

NAME: Char Hunter

SCHOOL: ounds Park Jr. High

SUBJECT: Home Economics

GRADE LEVEL: Jr. High

TITLE OF LESSON: There Are Differences in Asian Americans

KEY CONCEPT(S): Stereotyping

GENERALIZATION(S): Differences exist within an ethnic group.

BEHAVIORAL

OBJECTIVE(S): Students will be able to recognize and analyze stereotyping of Asian American people in a variety of material.

TEACHING

PROCEDURE(S):

1) Brainstorming

- . List on board several things the students think of that represent Asian Americans (e.g., Chinese restaurants, fortune cookies, Kung Fu, etc.).

2) Show filmstrip, "Mislabelling People."

- . Define stereotyping. (A group of characteristics which people believe are true for all persons of a group.)

3) Show and analyze pictures of Asian American stereotypes found in magazines, ads, comics, etc.

- . Look for stereotypes in the ads and comics.
- . What are they? List on board.

4) Show pictures of Asian Americans in "Jade" Magazine, September, 1977.

- . How are these Asian Americans different?
- . Is it possible to label them as part of a specific ethnic group?
- . What is the intent of the article? (To contest the myth that you can tell the ethnic group of an Asian American by certain facial characteristics.)

5) Discussion

- . How have Asian Americans been stereotyped? (Use the material from magazines, comics, etc. for data.)
- . How can these stereotypes affect Asian Americans? (job, self-image, etc.)

EVALUATIVE
PROCEDURE(S):

Students will bring an example of a stereotypic article from the media (concerning Asian Americans) and analyze it according to the following questions:

- . How is this article stereotypic?
- . What assumptions are made about Asian Americans?
- . How does stereotyping affect Asian Americans?

RESOURCES AND
MATERIAL(S):

- . "Mislabelling People" from Chinese Americans: Realities and Myths, The Association of Chinese Teachers, San Francisco, 1977.
- . "Photo Quiz" article from Jade Magazine, September, 1977.
- . Stereotypes of Asian Americans found in magazine articles, newspaper cartoons, ads, comics, etc. (Some are available at the Asian American Resource Center.)

NAME: Char Hunter

SCHOOL: Mounds Jr. High

SUBJECT: Home Economics

GRADE LEVEL: Jr. High

TITLE OF LESSON: Designing a Kite

KEY CONCEPT(S): Contributions

GENERALIZATION(S): Many arts and designs in America have Asian origins.

BEHAVIORAL
OBJECTIVE(S): Students will be able to:

- 1) Name three different design techniques used to decorate some Asian kites.
- 2) Construct a carp kite using a design pattern.

TEACHING
PROCEDURE(S): Day One

- 1) Show film, "Kites and Other Tales."
 - . Name different uses of kites described in the film.
 - . Describe the designs used on some of those kites.
- 2) Introduce the designing of a kite by showing pictures in Kite Craft, Chapter 5 (pp. 128-166) on Asian kites.

Shapes are significant in many kites. Discuss the variety of kite forms and who would fly them. Have students take notes.

- a) Kashira-gire kite (p. 132) - "cut off head," this kite has the top missing and is meant to be flown by nonsamurai class children.
- b) Tongari kite (p. 133) - brother of the Kashira-gire kite, only a samurai can use it.
- c) Oniyochi kite (p. 130) - is symbolized by a helmet worn by the samurai.
- d) Machi-jirushi kites (p. 135) - usually display a family crest.

TEACHING
PROCEDURE(S):

Designs on the kites are also symbolic.

- . The crane and tortoise on a kite (p. 132)- symbolize age and longevity.
- . Fukusuke (p. 137)- is a lucky dwarf and is often painted on kites.
- . Daruma (p. 138)- is another luck figure and represents the Buddhist monk.
- . Onivozu (p. 139)-frightens evil spirits away from the newborn.

Day Two

- 3) Designing fabric or paper for kites can be done many ways.

- . Batik is an old technique which achieved excellence in Indonesia. It is a resist technique using wax to protect areas of color.
- . Tie and dye is a resist-dyeing process of knotting, folding or sewing material in various ways so the dye cannot penetrate the tied areas. Tie dye also dates back to Asia.

- 4) Explain that the students will be learning about three design techniques for kite decorating. Describe the following three techniques:

- . Rubber cement resist (p. 105).
- . Stamping with sponges (p. 112).
- . Printing with a patterned brayer (p. 117).

- 5) Pass out appropriate materials and have students design a sheet of paper using one of the three techniques.

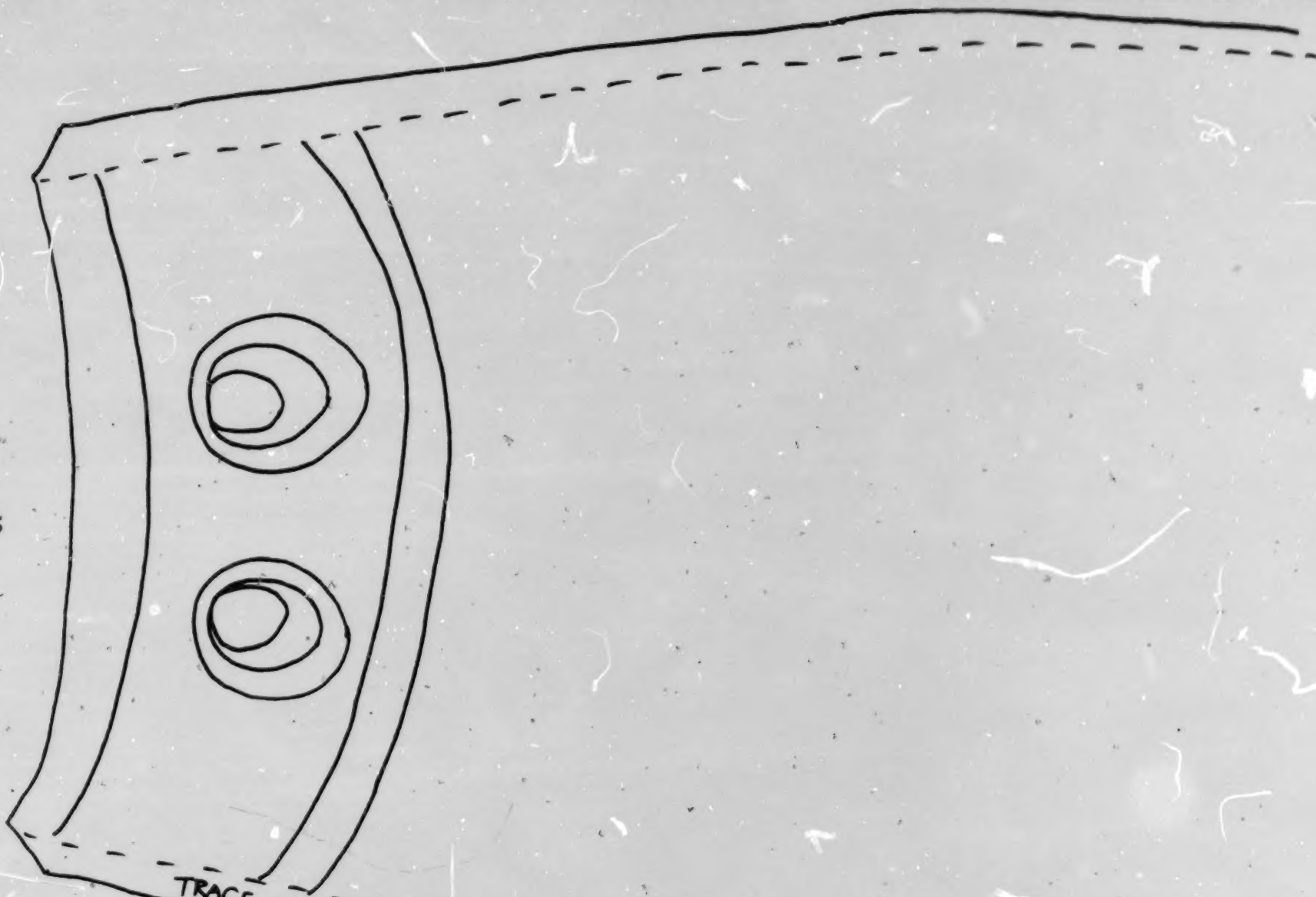
EVALUATIVE
PROCEDURE(S):

- 1) Ask students to name three different design techniques used to decorate some kites.
- 2) Students will construct a carp kite using their designed paper and a carp pattern.

RESOURCES AND
MATERIAL(S):

- . "Kites and Other Tales," Visual Communication, Los Angeles, 1977.
- . Kite Craft: The History and Processes of Kite-making Throughout the World, Lee Scott Newman and Jay H. Newman, Crown Publishers, New York, 1974.
- . Carp pattern.
- . Material for the designing of paper (rubber cement, ink, sponges, brayer, etc.).

-10-



TRACE PATTERN ON YOUR DESIGNED PAPER. LEAVE EYE & TAIL AREA FREE.

11-

18

GLUE TABS TOGETHER ON INSIDE OF FISH.

19

NAME: Char Hunter

SCHOOL: Mounds Jr. High

SUBJECT: Home Economics

GRADE LEVEL: Jr. High

TITLE OF LESSON: Traditional Korean Dress

KEY CONCEPT(S): Heritage

GENERALIZATION(S): Korean traditional dress is part of the cultural heritage of Korean Americans.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to describe the traditional attire for Korean and Korean American holidays.

TEACHING
PROCEDURE(S):

- 1) Although Asian Americans generally wear non-Asian clothing, on traditional holidays and occasions they may wear cultural apparel. Each Asian American ethnic group has unique traditional clothing.
- 2) A Korean American speaker should be invited to present some examples of traditional Korean attire. The following articles can be explained:

Young Girl's/Woman's Dress (Hanbok)

a. Choguri (Jogori)

A girl's short jacket or blouse which is overlapped and tied by two ribbons.



b. Chima

A girl's long skirt, gathered high at the waist and tied with ribbons.



TEACHING
PROCEDURE(S):

Young Boy's/Man's Dress

c. Choguri (Jogori)

The boy's shirt/jacket is also tied with two ribbons, but is longer than the girl's shirt.



d. Baji

Boy's pants are often gathered at the ends with ribbon.



e. Tooroomagi

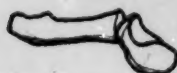
Both men and women may wear this coat.



Miscellaneous

f. Go mu shin

Boy's rubber shoes are flatter at the toe than the girl's shoes which curve up. Boy's go mu shin tend to be less colorful than girl's shoes.



g. Joomuni

Both men and women carry little purses for money and other items.



h. Color significance - children usually wear clothes that are colorful, often stripes are seen as the pattern. Older men and women traditionally wear white or solid color clothing.

**EVALUATIVE
PROCEDURE(S):**

Have students describe the traditional Korean clothing after listing their Korean names.

**RESOURCES AND
MATERIAL(S):**

- . Korean American resource person for presentation of traditional Korean dress.
- . Traditional Korean clothing box available at the Asian American Resource Center.

NAME: Lea Kammerer

SCHOOL: Cleveland Jr. High

SUBJECT: Home Economics: Personal
and Family Living

GRADE LEVEL: Jr. High

TITLE OF LESSON: Stereotyping

KEY CONCEPT(S): Stereotyping

GENERALIZATION(S): Asian Americans are a diverse group of heritages and personalities.

BEHAVIORAL
OBJECTIVE(S):

The students will be able to:

- 1) Identify instances of stereotyping of Asian Americans.
- 2) List common stereotypes of Asian Americans.

TEACHING
PROCEDURE(S):

- 1) Students and teacher enact the following skit to illustrate stereotyping of Asian Americans:

Situation: This is the 1st day of class--the teacher calls roll.

Dialog

TEACHER. Kevin Black, Susan Karol, John Bronski,
Sharon Sher....uh, Shiraaa waaa. How do you pronounce your name?

SHARON SHIRAIWA: Shiraiwa

TEACHER: Sher...uh wa. I'll just call you Sharon.
(smile) Dick Klein, etc....(students chat among themselves....)

STUDENT I: (To Sharon) Where are you from?

SHARON: St. Paul.

STUDENT I: Really? I thought you were from Vietnam.

STUDENT II: No, she's Chicano. Right, Sharon?

SHARON: I'm from St. Paul. I was born at St. John's Hospital.

STUDENT III: Really? So was I!

TEACHING
PROCEDURE(S):

- 2) Students discuss above skit.
 - . What did the teacher assume? (That Asian names are hard to pronounce. Sharon wouldn't mind being called by her first name.)
 - . What did Sharon's classmates assume? (Sharon was from a "foreign" country. Sharon was of a nonwhite ethnic group (Chicano and Vietnamese) because of dark hair, etc.)
 - . Student was from Vietnam because of Asian looks, and recent exposure to Indochinese refugee situation.
 - . Were these assumptions accurate? (No)
 - . What are "assumptions based on inaccurate perceptions" called? (Stereotyping)
 - . What are some other examples of stereotyping of Asian Americans? (Yellow skin, sleep on floor, speak "Chinese," etc.)
- 3) Students will view filmstrip, "Chinese Americans Today," to provide another perception of Asian Americans--an alternative to Asian American stereotypes.

EVALUATIVE
PROCEDURE(S):

- 1) True/False Objective Test Questions
 - _____ 1) Asian Americans were born in a foreign country.
 - _____ 2) Asian Americans lived in Chinatown.
 - _____ 3) Asian Americans can come from Hawaii.
 - _____ 4) Asian Americans may have non-Asian names.
- 2) Have students list common stereotypes of Asian Americans.

RESOURCES AND
MATERIAL(S):

- . Chinese Americans Today," from Chinese Americans: Realities and Myths, The Association of Chinese Teachers, San Francisco, 1977.
- . Script for students
- . True/False Objective test question.

NAME: Lea Kammerer

SCHOOL: Cleveland Jr. High

SUBJECT: Home Economics: Personal
and Family Living

GRADE LEVEL: Jr. High

TITLE OF LESSON: Developing a Positive Self Image

KEY CONCEPT(S): Stereotyping and Self Image

GENERALIZATION(S): Stereotyping can inhibit the development of a positive self image and the goals/aspirations of young people.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to:

- 1) Analyze the effect of stereotyping on the development of a self image, specifically among Asian American youths.
- 2) Analyze the effect of stereotyping on goal setting, particularly for Asian American youths.

TEACHING
PROCEDURE(S):

- 1) The students will view filmstrip, "Mislabeling People," to see the effects of stereotyping on the development of self image and aspirations for Asian Americans.
- 2) Students discuss above filmstrip.

- . What is a stereotype? (A group of characteristics which people believe are true for all persons of that group--often stereotypes are distorted and unfair pictures of people.)

- . Is it necessarily wrong to generalize about people? (Yes, if generalizations control the way we react to people.)

- . Why do people sometimes believe stereotypes are truisms?

(There is a little truth in stereotypes which becomes distorted or exaggerated. People who believe these stereotypes pick up on that behavior which continues that stereotype.

People faced with these stereotypes also at times pick up the description and act the way they're "supposed" to.)

TEACHING
PROCEDURE(S):

- . How might stereotyping affect the growth of a positive self-image? (If a person who was stereotyped believed in those inaccurate judgements then he/she may feel inferior and/or inadequate and therefore develop a low self-concept.)
- . How might the stereotypes of Asians and Asian Americans affect the self-image of Asian American youths?
 - Do Asians look and act like Fu Manchu, geishas, Bruce Lee, etc.? (Typecasting Asian American youths into stereotypic images limits their growth as unique personalities.)
- . How might stereotyping affect Asian American youth's goals, especially in career planning? (If a counselor has stereotypic preconceptions of the abilities and interests of Asian Americans (e.g., "Asian Americans are technically oriented, meek unassertive, etc.") he/she might direct an Asian American youth into career areas based on these assumptions. These career choices may not take into consideration the student's own interests and skills. Asian Americans have not been steered into areas which require projection of one's self, e.g., law, fine arts, anchorperson.)

3) Administer post test.

EVALUATIVE
PROCEDURE(S):

Evaluation questions:
Circle "T" for True, "F" for "False"

- T F 1. Assumptions about people are okay if those assumptions do not control how people act toward each other.
- T F 2. A stereotype is a set of characteristics which are true for all persons of a group.
- T F 3. People who are stereotyped sometimes believe the stereotype and act the way they are "supposed" to.

EVALUATIVE
PROCEDURE(S):

- . Write a short paragraph answering these two questions:
 - How might stereotyping affect a person's self-image?
 - How might stereotyping affect a person's goals?

RESOURCES AND
MATERIAL(S):

- . "Mislabeling People," from Chinese Americans: Realities and Myths, The Association of Chinese Teachers, San Francisco, 1978.
- . Teacher's manual from the filmstrip kit.
- . Worksheet - True/False Objective test questions.

NAME: Lea Kammerer

SCHOOL: Cleveland Jr. High

SUBJECT: Home Economics: Personal
and Family Living

GRADE LEVEL: Jr. High

TITLE OF LESSON: Selecting Non-stereotypic Books for Children

KEY CONCEPT(S): Stereotyping

GENERALIZATION(S): Children's books may introduce or reinforce inaccuracies about Asian Americans. Children who do not see Asian Americans in books may also deduce that they are not important or worth mentioning.

BEHAVIORAL
OBJECTIVE(S):

The students will be able to:

- 1) Identify examples of Asian American stereotypes in children's books.
- 2) Select children's books which are free of stereotypes of Asian Americans.

TEACHING
PROCEDURE(S):

- 1) View children's books and discuss how children's books can contain inaccuracies and stereotypes of Asian Americans.
 - . Use The Five Chinese Brothers to show physical stereotyping of Asians and Asian Americans. (Read Bulletin, Vol. 8, No. 3)
 - . Analyze Jenny Kimura, Dance, Dance, Amy-Chan! for their portrayal of Asian American young girls. Are they all shy and unassertive? Should there be a diversity?
- 2) View examples of books which offer more realistic portrayals of Asian Americans: Chinatown Sunday; The Story of Lillian Der, Child of the Owl, The Rooster Who Understood Japanese, etc.
 - . How are these books different than those previously discussed?
 - . How are Asians and Asian Americans portrayed in these books?
 - . What effect might these images of Asian Americans have on young children?

TEACHING
PROCEDURE(S):

- 3) In small groups, write and illustrate short children's books which:
 - . include Asian Americans.
 - . are free of unfair stereotypes of Asian Americans.
- 4) Discussion questions:
 - . Which is better--to have portrayals of Asian American stereotypes or no Asian American characters at all in children's books?
 - . What are the disadvantages of both decisions?

EVALUATIVE
PROCEDURE(S):

Evaluate the results of group assignment to write and illustrate a child's book according to following criteria:

- . Includes Asian Americans and
- . free of Asian American stereotypes (yellow skin, slit eyes, etc.).

RESOURCES AND
MATERIAL(S):

- . Bulletin Vol. 8, No. 3, 1977 - "The Five Chinese Brothers, Time to Retire."
- . Child of the Owl, Laurence Yep, Harper and Row, San Francisco, 1977.
- . Chinatown Sunday: The Story of Lillian Der, Carol Ann Bales, Reilly and Lee Books, Chicago, 1973.
- . Dance, Dance, Amy Chan!, Lucy Hawkinson, Albert Whitman and Company, Chicago, 1964.
- . The Five Chinese Brothers, Claire Huchet Bishop and Kurt Wiese, Coward-McCann Inc., 1938.
- . Jenny Kimura, Betty Cavanna, William Morrow and Company, New York, 1964.
- . The Rooster Who Understood Japanese, Yoshiko Uchida, Charles Scribner's Sons, 1976.

NAME: Lea Kammerer

SCHOOL: Cleveland Jr. High

SUBJECT: Home Economics: Child Care

GRADE LEVEL: Jr. High

TITLE OF LESSON: Toys and Activities for Small Children

KEY CONCEPT(S): Contributions

GENERALIZATION(S): Toys and games of the Asian American heritage can contribute to a babysitter's "bag of tricks" at a low cost.

BEHAVIORAL
OBJECTIVE(S):

The students will ...

- 1) investigate and compile a variety of Asian American crafts, toys and games for use in babysitting.
- 2) incorporate toys/games of Asian American heritage into their own babysitting "repertoire."
- 3) show an awareness of Asian American contributions.

TEACHING
PROCEDURE(S):

- 1) Have students browse through catalogs (local educational catalogs, department store, etc.) and add up the costs of the three least expensive toys/games for pre-schoolers.
- 2) Have students examine resources for a variety of Asian American toys/games (tangrams, abacus, mazes, origami, shadow puppets, Chinese paper fans, Chinese papercuts, konane, etc.). Use resources listed at end of lesson.
- 3) Ask students to select three of the above games/toys to learn/make for their babysitting repertoire. Students should describe these items in a personal babysitting notebook.
- 4) As a class, evaluate the choices of Asian American games and compare them with items found in the catalogs.
 - . What are the pros and cons of ready made toys as found in some catalogs? (Easy to bring, expensive, no personal involvement with the product.)

TEACHING

PROCEDURE(S):

- . What are the pros and cons of using some of these Asian American crafts/toys? (Requires preparation, kids become involved with their product, kids gain an appreciation of different ethnic cultures.)

EVALUATIVE

PROCEDURE(S):

The student will list three items learned/made for student's babysitting repertoire from a variety of Asian American resources.

RESOURCES AND

MATERIAL(S):

- . East/West Activities Kit, Ethnic Understanding Series, Visual Communications, Los Angeles, 1972.
- . Jing Ho Hauk Ho #1 and #2, "A Make it, do it, learn it book of Chinese activities for children," C. K. Rekdal and B.S.L. Kan, Fortune Cookie Press, Seattle, 1976.
- . Your Move, Ray Nitta, Center for Open Learning and Teaching, Berkeley, 1975.

NAME: Lea Kammerer

SCHOOL: Cleveland Jr. High

SUBJECT: Home Economics - Nutrition

GRADE LEVEL: Jr. High

TITLE OF LESSON: U. S. Dietary Goals

KEY CONCEPT(S): Contributions, Nutrition

GENERALIZATION(S): A diet incorporating Asian American cuisine might help reach the nutritional standards set by the U. S. Dietary Goals.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to list examples of Asian foods/ contributions which would meet the U. S. Dietary Goals.

TEACHING
PROCEDURE(S):

Day One

- 1) Have students list everything they ate the previous day, including snacks, and beverages. Set this list aside.
- 2) Pass out handout for student reading describing the dietary standards set by the U. S. Senate Committee on Nutrition and Health. This nutrition policy hopefully will eliminate the diet-related risk factors that could lead to heart disease, cancer, stroke, diabetes, and arteriosclerosis.
 - . According to the U. S. Dietary Goals, what physical condition is the average American in? (Overweight)
 - . What kinds of menu changes should occur if one is to follow the new goals? What kinds of food should be eaten? Not eaten?
 - . Based on this report, how does your daily diet compare with the U. S. Dietary Goals? (Check with lists of previous day's diet.)
 - . What are the pros and cons concerning the setting of the Dietary Goals?
 - . What are your feelings about the Goals?

TEACHING

PROCEDURE(S):

3) View the filmstrip, "Chinese Food."

- . What are some ingredients commonly used in preparing Chinese foods?
- . How are many of these foods prepared?
(Thinly sliced, no overcooking vegetables, stir-frying, etc.)

For more detail on Chinese cultural foods read, Chinese Foods - Teacher's Manual. This book provides a geographical background to Chinese foods, descriptions of food items, cooking utensils and techniques, and sample menus. A chapter on the nutritional value of Chinese cooking is also included.

Day Two

- 1) Pass out Asian cookbooks to small groups of students. Have them compose lists and descriptions of Asian foods commonly used in their cookbooks.
- 2) For a multi-Asian approach, pass out a different Asian cookbook to each group, (i.e., Japanese, Chinese, Korean, Vietnamese, etc.).
- 3) Compare food lists among the groups.
 - . What foods are used by many different Asian American groups?
 - . Where can you buy these foods? (Asian food items found in large chain stores may be used by non-Asians and thus are incorporated into the public diet.)
- 4) List aspects of the Asian cuisine which may be incorporated into the public diet to meet the U. S. Dietary Goals. (E.g., increase percentage of seafood, stir-fry technique, increase vegetable consumption, etc.)

Day Three

- 1) Have students browse through the Asian cookbooks and plan an Asian meal.

EVALUATION

PROCEDURE(S):

Have students list ten examples of Asian food items/techniques, which if used, would help meet the U. S. Dietary Goals.

RESOURCES AND
MATERIAL(S):

- Asian Flavor, Kay Shimizu, Exposition Press, New York, 1972.
- "Chinese Food," The American Ethnic Food Series filmstrips, Butterick, New York, 1977.
- Chinese Foods: Teacher's Handbook, Joe Huang (Ed), Chinese Culture Foundation, San Francisco, 1977.
- Getting To Know the Vietnamese Food Habits and Culture, Agricultural Extension Service, University of Minnesota, St. Paul, 1976.
- Happy in My Stomach, Marjorie Doughty (Ed), YMCA Refugee and Resettlement Services, New York, 1975.
- Korean Cooking, Korean Institute of Minnesota, St. Paul, 1979.
- Nisei Kitchen, Saint Louis Chapter, Japanese American Citizens League, St. Louis, 1977.
- Handout of the U. S. Dietary Goals set by the Committee on Nutrition and Health.



"WE ARE WHAT WE ATE"

U.S. Dietary Goals



After years of hearings, the U. S. Subcommittee on Nutrition and Health concluded in 1977 that Americans eat too much--too many calories, too much sugar, too much salt, and too much fat. Obesity¹ was determined to be the major health problem in the U. S., not malnutrition².

As a result of testimonies from experts, the committee attempted to set a national nutrition policy that might get rid of the diet-related factors that could cause heart disease, cancer, stroke, diabetes³, and arteriosclerosis⁴. The outcome was the report--The Dietary Goals for the United States.

GOAL 1:

To avoid overweight, consume only as much calories as expended (burned up). If overweight, burn up more calories by using more energy and reduce the intake of calories.

GOAL 2:

Increase the intake of fruits, vegetables, breads, beans, potatoes, and foods made from cereal grains, such as pasta, rice, and cornmeal (complex carbohydrates) by 20%.

¹Obesity - extremely fat.

²Malnutrition - inadequate nutrition.

³Diabetes - a condition in which the body is unable to process carbohydrates and balance the insulin and sugar levels.

⁴Arteriosclerosis - a condition in which there is a thickening and hardening of the arteries.

GOAL 3:

Reduce the eating of refined and processed sugar by 45% .

GOAL 4 and 5:

Reduce overall fat consumption⁵ by 10% (from 40 to 30% of energy intake). The report suggests decreasing fat by choosing meat, poultry, and fish that will reduce fat intake.

GOAL 6:

Reduce cholesterol⁶ consumption. Foods high in cholesterol are eggs, butterfat, and shrimp.

GOAL 7:

Reduce salt intake. The reason behind this goal is research relating salt intake to high blood pressure.

⁵Consumption - the process of using up or spending.

⁶Cholesterol - an element in the body that aids in the maintenance of bodily processes.

PROS and CONS:

Some of the arguments made about the Dietary Goals are based on how much diet is related to diseases. Some doctors argue that only certain people risk heart diseases, cancer, etc. and a modified diet should only be set for them not everyone.

Other doctors feel that there is no proof that fat and cholesterol cause heart disease, animal products causes cancer, and salt leads to high blood pressure. They argue that physical fitness is more important than diet in preventing heart disease.

Still other doctors feel that all Americans should watch their diet as a precaution. They feel that strong enough evidence exists showing a link between nutrition and diseases. A modified diet from the beginning may delay disease if not actually prevent it.

NAME: Sandy Krebsbach

SCHOOL: Mounds Park Jr. High

SUBJECT: Social Studies

GRADE LEVEL: Jr. High

TITLE OF LESSON: The Cloning of Asian American Groups

KEY CONCEPT(S): Ethnic diversity

GENERALIZATION(S): Asian Americans are not clones of each other. They are a diverse people from a variety of Asian ancestries.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to:

- 1) Note one similarity between the Asian American panelists' experiences and their own.
- 2) Describe one difference between two particular Asian American groups learned through the panel discussion.

TEACHING
PROCEDURE(S):

- 1) The class will visit the Asian American Resource Center and participate in a panel discussion on the differences between Asian Americans.
- 2) Through the introduction of the variety of artifacts at the Center, students should gain an awareness of the diversity in Asian American cultures.
- 3) The panel (comprised of two or more Asian Americans of different ethnic groups) can relate stories that would reflect a diversity among their cultural heritages or lifestyles.

Topics might include:

- . Celebrations and Holidays
- . Food (traditional)
- . Folktales learned as a child
- . Experiences as an Asian American child/adult.

- 4) Panelists should speak as one Asian American, not as a representative for the entire ethnic group.
- 5) Students should ask questions of the panelists comparing and contrasting their own experiences to those of the panelists'.

TEACHING
PROCEDURE(S):

Supplementary Activity

Panelists can be members from one Asian American group and show diversity within Asian American groups.

EVALUATIVE
PROCEDURE(S):

- 1) Students will write one difference between two Asian American groups learned through the panel presentation.
- 2) Students will also note similarities between the panelists and themselves.

RESOURCES AND
MATERIAL(S):

- . Asian American panel/visit to Asian American Resource Center.

NAME: Sandy Krebsbach

SCHOOL: Mounds Park Jr. High

SUBJECT: Social Studies

GRADE LEVEL: Jr. High

TITLE OF LESSON: What is Stereotyping?

KEY CONCEPT(S): Stereotyping

GENERALIZATION(S): People are alike and different in many ways, but no one is exactly alike.

BEHAVIORAL
OBJECTIVE(S): Students will be able to:

- 1) Name two stereotypes for various groups of people.
- 2) Analyze how stereotyping affects people.

TEACHING
PROCEDURE(S):

- 1) Ask students to brainstorm anything that comes to mind when each of the following words is read to them. List responses on board.
 - . Old People
 - . Polish Americans
 - . Woman
 - . Principals
 - . Asian Americans
 - . Blacks
 - . Teenagers
- 2) Define "stereotype." (A group of characteristics which people believe are true for all persons of a group.)
- 3) Ask students to list two stereotypes found on board for each of the previous groups of people.
 - . Do you believe all people of this group have these characteristics?

EVALUATIVE
PROCEDURE(S):

- Pass out worksheet asking how these stereotypes might affect a member of these groups in the following ways:
- . Feelings about themselves.
 - . Feelings about their families.
 - . Willingness to join a group other than their own.
 - . Feelings of acceptance by others.
 - . Decisions about their future.

RESOURCES AND
MATERIAL(S):

- . Blackboard
- . Worksheet containing questions for evaluative procedure.

NAME: Sandy Krebsbach

SCHOOL: Mounds Park Jr. High

SUBJECT: Social Studies

GRADE LEVEL: Jr. High

TITLE OF LESSON: Mislabelling Asian Americans

KEY CONCEPT(S): Stereotyping

GENERALIZATION(S): Many groups of American people have been stereotyped at different times. Asian Americans have been stereotyped throughout their experience in United States history.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to:

- 1) Review/examine common stereotypes of other groups.
- 2) Identify 3 forms of Asian American stereotyping.
- 3) Form a generalization concerning the effects of stereotyping on Asian Americans.

TEACHING
PROCEDURE(S):

- 1) Review the stereotypes of various groups of people listed in previous lesson. (See "What Is Stereotyping?" p. 32)
- 2) Define "stereotyping" again.
 - . "... a group of characteristics which people believe are true for all persons of a group."
- 3) Review list of words that students brainstormed for Asian Americans (in previous lesson).
 - . How might the words/ideas about Asian Americans affect our perceptions of them and their own self-images?
- 4) Show filmstrip, "Mislabelling People," from set Chinese Americans: Realities and Myths.
- 5) Discuss filmstrip.
 - . How have Asian Americans been stereotyped in the past? In the present?
 - . Why have they been stereotyped?

EVALUATION
PROCEDURE(S):

Students will fill in worksheet on Asian American stereotypes.

RESOURCES AND
MATERIALS(S):

- . "Mislabelling People" from Chinese Americans: Realities and Myths, The Association of Chinese Teachers, San Francisco, 1977.
- . Worksheet - "Mislabelling People"

NAME _____

MISLABELLING PEOPLE

1. What is a "stereotype?" List three stereotypes of specific groups of people.

2. What are some reasons for putting labels on a specific race or group of people? Is it necessarily wrong to generalize about people?

3. Have you experienced labelling because of your race, background, or sex? What did you do about it?

4. Why do you think some people believe stereotypes are true?

5. Why would movies and T.V. programs want to show Chinese in funny costumes or acting strangely?

6. Why does T.V. show the Chinese as either meek or villainous?

7. How do stereotypic advertisements and T.V. programs affect Asian Americans? List three ways Asian Americans have been stereotyped.

NAME: Sandy Krebsbach
SUBJECT: Social Studies

SCHOOL: Mounds Park Jr. High
GRADE LEVEL: Jr. High

TITLE OF LESSON: Asian Americans in the Media

KEY CONCEPT(S): Stereotyping

GENERALIZATION(S): The stereotyping of Asian Americans in the media limits our perceptions of them as a diverse ethnic group.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to:

- 1) Describe one T.V./radio commercial that shows Asian Americans in a stereotypic manner.
- 2) Analyze material on/about Asian Americans for realistic or misleading information.
- 3) Review common Asian American stereotypes and their affect on Asian Americans and the perceiver.

TEACHING
PROCEDURE(S):

- 1) Introduce the lesson.

Asian Americans are Americans of Asian ancestry. Many of them have been in America for several generations yet our exposure to them is minimal and often misleading. Asian Americans are made up of many different ethnic groups, (e.g., Chinese Americans, Japanese Americans, Korean Americans, Cambodian Americans, Vietnamese Americans, etc.) and each group is unique from the others in various ways. However, in the media, Asian Americans have been stereotyped with certain characteristics and roles.

- 2) Define "stereotyping" (...having a set image or perception for all members of a certain group.)
- 3) Review common Asian American stereotypes. Refer to previous lesson on stereotyping.
 - . How can some of these descriptions be stereotypic?
 - . For instance, should we assume that "Kung Fu" is a part of all Asian Americans' and Chinese Americans' lives?

TEACHING
PROCEDURE(S):

- 4) Discuss some commercials, T.V. shows, movies, and magazine ads that may reinforce stereotypic images of Asian Americans.
 - . For example, how are Asians and Asian Americans portrayed in war movies, "Kung Fu," "Saturday Night Live," and the "Pink Panther" series?
- 5) Distribute a collection of advertisements and comic strips concerning Asian Americans to groups of students. Each group will analyze the material and fill out an accompanying worksheet.

EVALUATIVE
PROCEDURE(S):

Each student will bring in an article or advertisement concerning Asians or Asian Americans and describe its representation as possibly stereotypic/nonstereotypic. The possible effects of stereotyping on Asian Americans and the perceiver should also be described.
Due at end of unit.

RESOURCES AND
MATERIAL(S):

- . Materials that depict a stereotypic view of Asian Americans. (Available at the Asian American Resource Center.)
- . Worksheet.

ASIAN AMERICAN STEREOTYPING IN THE MEDIA

What is Stereotyping?

1. What type of material are you analyzing? (circle)
comic strip educational material
magazine/newspaper advertisement book/film
political cartoon other _____
2. Does the material refer to a specific Asian or Asian American group?
If so, which group?
3. On first impression, what is the material about? What is it describing?
4. Now analyze the material's content. What might be the "hidden message(s)"
of the material? How might these messages be stereotypic?
5. How can the portrayal of stereotypes be damaging
 - a) to the perceiver?
 - b) to the victims of the stereotyping?

NAME: Sandy Krebsbach

SCHOOL: Mounds Park Jr. High

SUBJECT: Social Studies

GRADE LEVEL: Jr. High

TITLE OF LESSON: Differences in Asian American Names

KEY CONCEPT(S): Stereotyping, Ethnicity

GENERALIZATION(S): Names can reflect a person's ethnic heritage.

BEHAVIORAL

OBJECTIVE(S): Students will be able to:

- 1) Identify differences between traditional Asian names of different Asian American groups.
- 2) Form a generalization concerning the diversity of Asian American names and how it reflects many Asian American heritages.

TEACHING

PROCEDURE(S):

- 1) Show Asian American People Posters. Identify several of the people by ethnic group and describe their occupations.
- 2) Discuss how Asian American names have been stereotyped.
- 3) Examples of Asian name parodies can be found in comic books and cartoons as well as jokes and children's books.

- . Ringing a "Wong" number sometimes is heard in jokes which makes a pun out of a Chinese family name. Chinese last names are often misrepresented and used in puns, e.g., "Duck Low."

Sometimes Chinese names are "created" to fit a joke or to sound "foreign," e.g., "Hong Kong Flooey" or "Riki Tiki Tembo."

This use of Chinese names parodies authentic family names and shows a lack of respect for the ethnic heritage of Chinese Americans.

- . Other Asian names have been caricaturized in similar ways often to the point of substituting one ethnic Asian name for another. Since Asian Americans have many different heritages, their names should also reflect this diversity.

TEACHING

PROCEDURE(S):

- 4) Have students take notes on the following information on traditional Asian names. Students should understand that these descriptions are condensed and should not be considered representative for all Asian Americans.

Supplementary Activity

Students can investigate the ethnic heritage of their own names.

- . Do some names mean something?
- . What's the difference between "Peterson" and "Petersen?"

EVALUATIVE

PROCEDURE(S):

- 1) Have students distinguish specific Asian names among some Asian American people.
- 2) Students should also develop a generalization concerning the diversity of Asian American names.

**RESOURCES AND
MATERIAL(S):**

- . Information sheet on Asian American names.
- . Asian American People Posters (available at Asian American Resource Center).

Asian American Names

Some names reflect a person's ethnicity. The following brief descriptions refer to traditional Asian names and should not be used as criteria for identifying the ethnic group of all Asian Americans. For many Asian Americans, only the last name indicates their Asian ancestry, for other Asian Americans, none at all. Obviously, adoption, marriage, the family's choice, and self-identification play roles in the variations of Asian American names.

CHINESE AMERICAN

In China, there are approximately 400 to 500 Chinese family names (surnames). Women usually adopt the husband's family lines and surname when marrying. People with the same last name are not necessarily related to each other as they may be from different regions in China.

If a Chinese American were to write his/her traditional Chinese name, the first character would be the last name (family name). Another character would signify which generation she/he is and the remaining character identifies the individual.

JAPANESE AMERICAN

Japanese surnames are often more than one syllable names (e.g., Hosokawa, Koizumi, Sonoda, Hashimoto). Traditionally, like the Chinese, the family name comes first followed by the individual's name. The "o" suffix on a first name usually is masculine (e.g. Masao) while a "ko" suffix is feminine (e.g. Reiko). "Chan" is sometimes suffixed to names as an endearment for young children while "San" is added as a sign of respect.

KOREAN AMERICAN

Most surnames have stemmed from the Chinese family names which were first used sometime during the early stages of the Three Kingdom period, (about 60 B.C.).

The surnames, Kim, Yi (Lee) and Pak are most numerous in that order. Other common surnames are Choe, Chong, Cho, Chang, Han, Yoon, O, Im, Shin, Ahn, Song, Suh, Hwang, Hong, Chon, Kwon, Yu, Ko, Moon, Paek, Yang. There are approximately 250 names.

All surnames bear a single Chinese character; few exceptions bear two Chinese characters such as Namgung, Sonu, Tongbang.

Written by - Chan Soon Olson

HMONG AMERICAN

The following clans are the popular groups of the Hmong people:

-Chang	-Lo
-Hang	-Moua
-Her	-Thao
-Kang	-Vang
-Kong	-Xiong
-Lor	-Yang
-Lee	

The meaning of their clan is just maintained for their marriage. The Hmong people are different from other groups because they cannot marry within the same clan name. They can only get married with another clan which is not the same clan name. For an example: Mr. Vang cannot marry Miss Vang. Mr. Vang has to get married with another clan.

Once they got married, the wife has to take her husband's last and first name, such as Mr. Vang Xang marrying Miss Xia Lor. She will then be called, Mrs. Vang Xang.

Written by - Vang Xang
State Bilingual Program

PILIPINO AMERICAN

Many Pilipino Americans have Spanish names due to over 300 years of Spanish rule in the Philippines. Traditionally, a child's middle name will be the mother's maiden name, thus, the maiden name of Belen Santos Argueza's mother was Santos. Belen's children will have the middle name, Argueza.

Respect for an older person is shown by adding "Mano" or "Manong" before the person's name (if male), "Mana" or "Manang" (if female).

Written by: Belen Andrada

NAME: Sandy Krebsbach

SCHOOL: Mounds Park Jr. High

SUBJECT: Social Studies

GRADE LEVEL: Jr. High

TITLE OF LESSON: Children's Day for Japanese Americans

KEY CONCEPT(S): Cultural Traditions

GENERALIZATION(S): Symbolism is used in many ethnic holidays. For many Japanese Americans, the carp is the symbol for Children's Day.

BEHAVIORAL

OBJECTIVE(S): Students will be able to:

- 1) List 3 uses of kites.
- 2) Describe Children's Day and the symbolic use of the carp kite.
- 3) Describe the history/origin of kites.
- 4) List various symbols for ethnic holidays.

TEACHING

PROCEDURE(S):

- 1) Brainstorm possible holidays that Japanese Americans may celebrate. (Student should already know who Japanese Americans are, i.e., Americans of Japanese ancestry. Analyze the inclusion or exclusion of such holidays as Independence Day, Memorial Day, Thanksgiving, Chanukah, etc.)
 - . Why weren't/were these holidays included in your lists?
 - . What are some of the symbols associated with these holidays? (e.g., flag, red, white and blue, fireworks-Independence Day; turkey-Thanksgiving; etc.)
- 2) View the film, "Kites and Other Tales"
 - . What are some uses for kites?
 - . (Scarecrows, symbols for Children's Day in Japan, "fighting" kites, etc.)
 - . Where did kites originate? (China)
 - . When is Kite Day?
- 3) Focus on Children's Day (or Boy's Day) for Japanese Americans.
 - . Describe the holiday custom of carp kites.

TEACHING

PROCEDURE(S):

- 4) Construct a carp kite in groups of 3 per display in room.

Instructions for Carp Kite

- a) Trace carp on light, unpatterned material (cotton).
- b) Sketch design on carp pattern with indelible ink pens or laundry markers. Decorate.
- c) Folding the carp with the wrong side out, stitch side tabs together.
- d) Turn carp right side out and stuff with tissue paper (or newspaper).
- e) Hang carp with thread from ceiling or poles.

EVALUATIVE

PROCEDURE(S):

Have students list three uses of kites mentioned in film and class discussion.

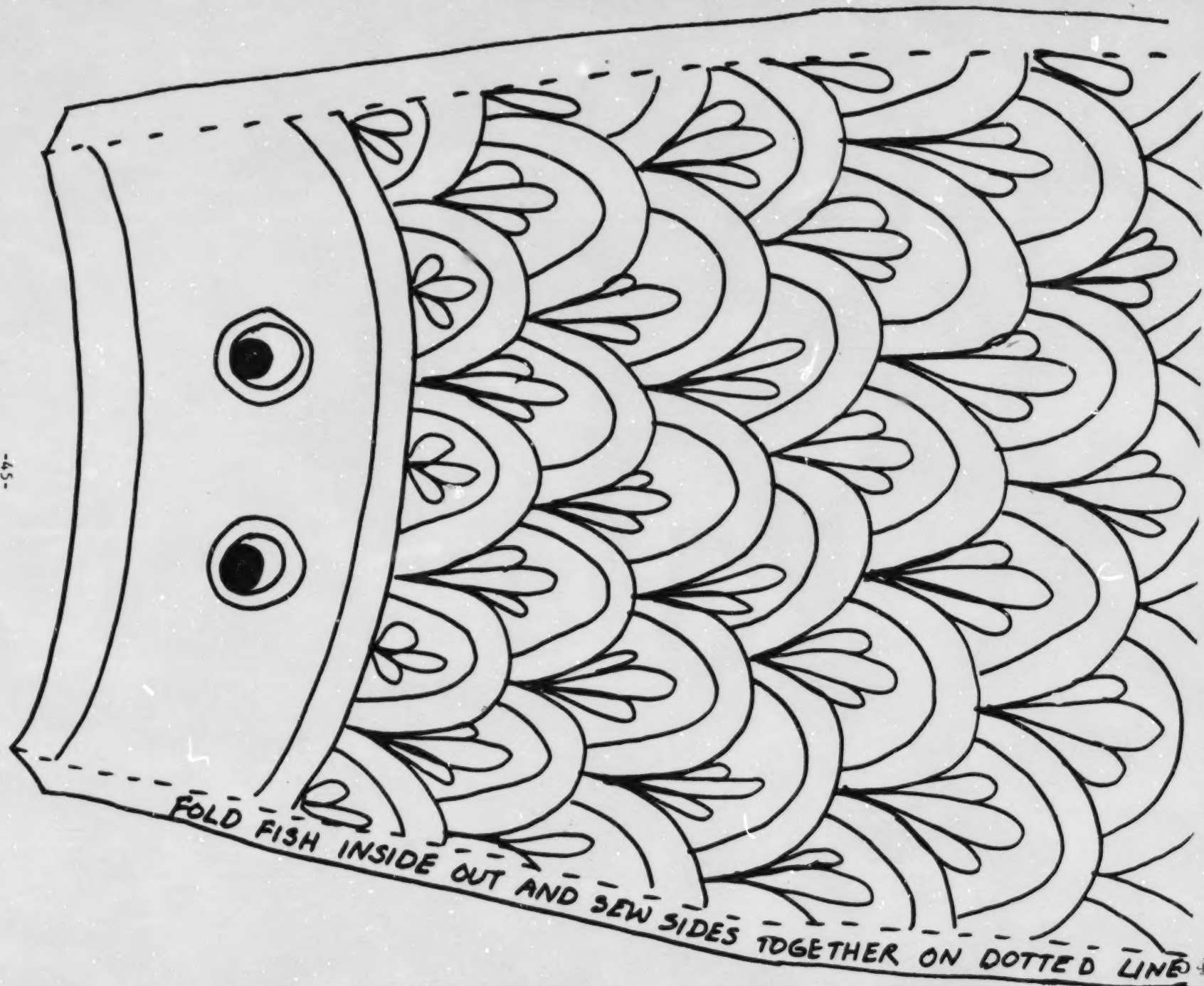
The class will discuss the following questions:

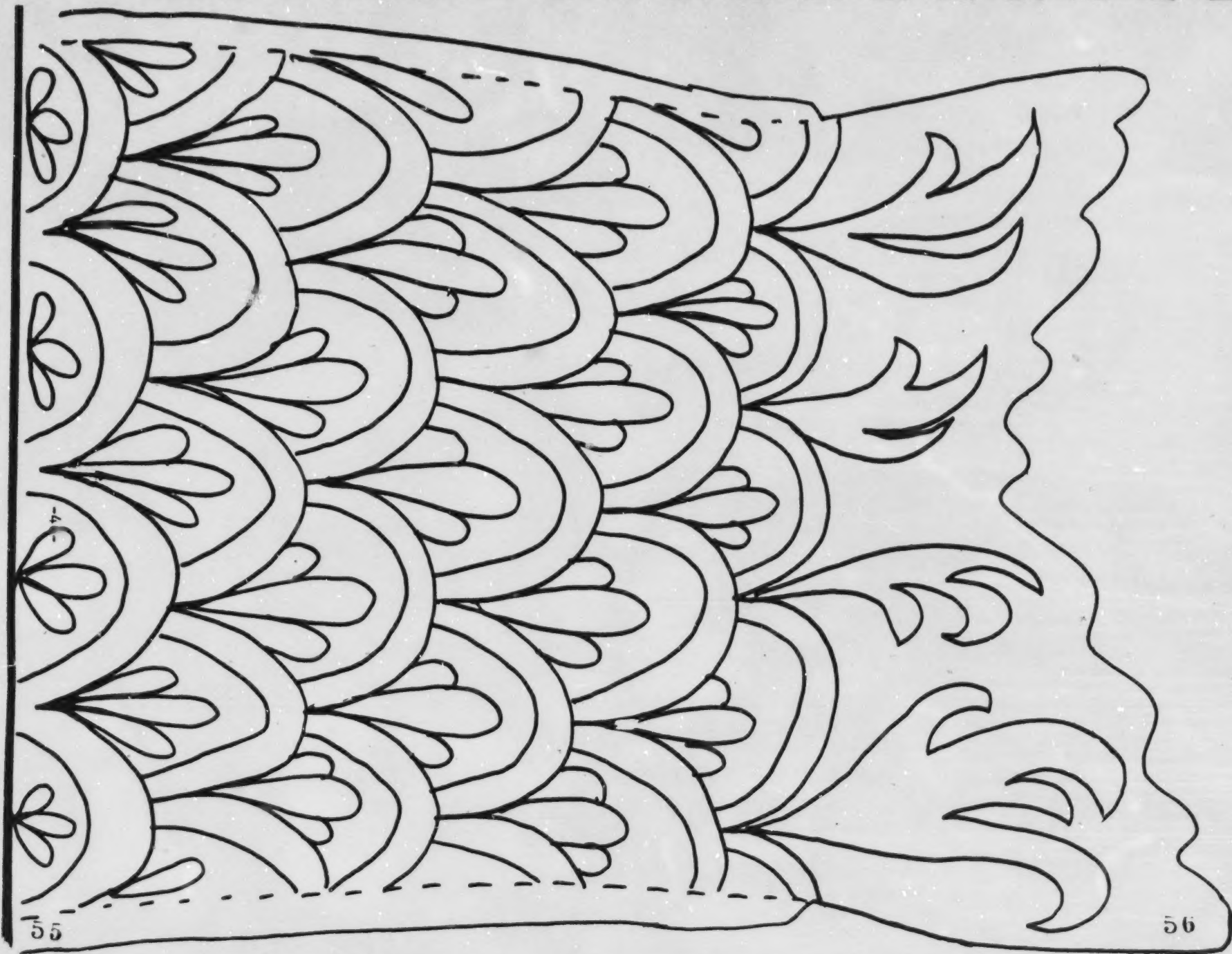
- . What is Children's Day? What happens during this day?
- . Where were kites created?
- . What are some symbols associated with certain holidays?

**RESOURCES AND
MATERIAL(S):**

- . "Kites and Other Tales," Visual Communication, Los Angeles.
- . Carp pattern.
- . Material for constructing kites, thread, newspaper or tissue paper.

-45-





NAME: Sandy Krebsbach

SCHOOL: Mounds Jr. High

SUBJECT: Social Studies

GRADE LEVEL: Jr. High

TITLE OF LESSON: Chinese New Year

KEY CONCEPT(S): Heritage

GENERALIZATION(S): Many people celebrate holidays and have special traditions based on their ethnic heritage.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to:

- 1) Name the date and year of the Chinese New Year for the current year.
- 2) Describe several customs associated with the Chinese New Year.

TEACHING
PROCEDURE(S):

Day One

- 1) Brainstorm holidays Asian Americans might celebrate. Note the inclusion or exclusion of holidays such as Thanksgiving, Christmas, Passover, etc.

Many Asian Americans are Catholic, Jewish, Protestant, etc. and therefore celebrate holidays associated with their religion.

Being American, Asian Americans would also celebrate Memorial Day, Independence Day, etc.

Other holidays are cultural in background and specific Asian American groups might celebrate holidays unique to that ethnic group. For example, many Chinese Americans celebrate the Chinese New Year.

- 2) Pass out student reading material from Chinese New Year, Shiah Mann, pp. 1-24.

This booklet on the Chinese New Year describes the many traditions practiced during the New Year season including local variations. Legends, customs, events, religious beliefs, and goods associated with the celebration are described.

Students may require two class periods to read the material.

TEACHING

PROCEDURE(S):

- 3) Hand out worksheet on the reading.

Day Two

- 1) Have the class construct "lucky signs" on red paper to hang in room. Use the pattern provided in pp. 276-279 in Chinese Cultural Resource Book.

EVALUATIVE

PROCEDURE(S):

Students will complete the worksheet on the Chinese New Year and correct wrong answers.

RESOURCES AND

MATERIAL(S):

- . Chinese Cultural Resource Book, Irene Kwok, National Assessment and Dissemination Center, Fall River, 1976.
- . Chinese New Year, Shiah Mann, A.R.T.S. New York, 1976.
- . Worksheet and handout readings on the Chinese New Year.
- . Materials for New Year signs, (red paper, pens, scissors, etc.)

NAME _____

CHINESE NEW YEAR

Introduction

1) Why was this book written?

a)

b)

Page 1

2) What is the feeling many Chinese create during this time?

3) To what are the New Year festivities dedicated?

4) What is the practical side of New Year?

Page 2

5) Lunar New Year is a holiday _____, rather than one _____.

6) It begins on the _____ day of the _____ month (lunar dates). This year the New Year starts on _____

7) It ends on the _____ day of _____ month (lunar dates).

8) How did this holiday period start?

Page 3 (Legends)

9) What is the basic idea behind the New Year?

10) Who is Nien?

11) Chinese mythology says hundreds of _____ go up to _____
to report to the _____ Emperor on _____.

Page 5 (Customs)

12) Many of the things families do during the holiday are to bring
_____.

13) What is the special or lucky color?

14) What items are in this color?

a.

b.

c.

15) List two sayings that are sometimes posted in the house during the New Year.

a.

b.

Page 6

16) What do some children do on New Year's Eve?

17) Some Chinese American children have another night that is similar to this, what is that holiday?

Page 7

18) Describe the use of flowers during the New Year celebration.

19) Explain the custom of giving little red envelopes to children.

Page 8 and 9 (Calendar of Events)

20) Briefly summarize what events occur on this day:

a) Twelfth Month, 24th Day -

. What is the stove god?

. What is done to his picture?

Page 10

21) Several days before the New Year, what are four things people do?

a.

b.

c.

d.

Page 12 (New Year's Eve)

22) Describe the ritual of offering spirits of the ancestors.

Page 14

23) Describe the New Year's Eve Dinner.

24) What happens at midnight?

25) How late does everyone stay up?

Page 15 (New Year's Day)

- 26) What should be the first thing people say on New Year's Day?
- 27) What do people believe about this day?
- 28) List four superstitions (beliefs) about this day. What do people avoid doing?
- a) _____ c) _____
- b) _____ d) _____
- 29) On this day, who do many families visit?

Page 19

- 30) What happens in the afternoon of New Year's Day?
- 31) What is the most popular event that occurs?

Page 22

- 32) Who performs the Lion Dance?
- 33) Describe the lion's activities in the streets.

NAME: Al Kvaal

SCHOOL: Mounds View Jr. High

SUBJECT: Social Studies

GRADE LEVEL: Jr. High

TITLE OF LESSON: Where Do Asian Americans Live in the United States?

KEY CONCEPT(S): Acculturation

GENERALIZATION(S): Many Asian Americans have acculturated into the American society and yet have retained aspects of their ethnicity. One indication of the acculturation process is through the dispersion of Asian Americans throughout the United States.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to:

- 1) Interpret data from the 1970 census.
- 2) Identify states with Asian American populations.

TEACHING
PROCEDURE(S):

- 1) Begin by discussing where the students think Asian Americans live.
 - . Do you think all Chinese Americans live in Chinatowns?
 - . Do you think all Asian Americans live in California and Hawaii?
 - . Where do we get these ideas?
- 2) Show the filmstrip, "Chinese Americans Today: Their Lives and Community," from Chinese Americans: Realities and Myths.
 - . According to the filmstrip, where do Chinese Americans live? (In Chinatown as well as other American cities.)
 - . What are the special needs of Chinatown? (Housing, unemployment, non-union labor, youth crime, etc.)
 - . How are some Chinese Americans dealing with their situation/needs?
- 3) Distribute pages from the 1970 Census of Population, Japanese, Chinese, and Filipinos in the United States (PC(2)-1G):

TEACHING
PROCEDURE(S):

Page 1 - Japanese Population by Sex and
Urban and Rural Residence: 1970

Page 60 - Chinese Population by Sex and
Urban and Rural Residence: 1970.

Page 116 - Filipino Population by Sex and
Urban and Rural Residence: 1970.

- 4) Ask questions which will introduce students to census interpretation.
- . What categories are used in these tables?
(Regions, states, male, female, urban, rural nonfarm, rural farm.)
 - . How would you locate the population statistics for Filipinos in Montana, etc.?
 - . What is the total population for Japanese Americans in the United States? Chinese Americans? Filipino Americans?
 - . Contemporary usage of the "p" instead of "f" for "Filipinos" is in respect for the lack of the "f" sound in Tagalog, a major Filipino dialect.
 - . Using these tables, how would you rank the categories, Urban, Rural nonfarm, and Rural farm, according to the population of Japanese -, Chinese -, and Filipino Americans?
 - . What conclusion can you draw?
(Most Japanese -, Chinese -, and Filipino Americans live in urban areas.)
 - . Why might this happen? (Retention of an ethnic community, more services, etc.)

EVALUATIVE
PROCEDURE(S):

Distribute three copies of a map of the United States to each student. Review the interpretation of data from the census.

Assign a breakdown of populations, e.g., 1-5,000; 5,000-10,000; 10,000-15,000; 15,000-20,000; 20,000-up.

Students will use this breakdown and choose a specific color to represent each category. Their color assignments should be noted on each map.

Using the data from the tables, they will color each state according to the population breakdown for that particular Asian American group. One map will be used for each Asian American group.

For example, for the Filipino American population map Kentucky would be marked with the color for the 1-5,000 population range.

RESOURCES AND
MATERIAL(S):

- . Japanese, Chinese, and Filipinos in the United States, U. S. Department of Commerce, Washington, D.C., 1973.
- . Maps of the United States.
- . Colored pencils.

Table 1. Japanese Population by Sex and Urban and Rural Residence: 1970

(Data based on 20-percent sample, see text. For meaning of symbols, see text.)

United States Regions Divisions States	Total			Urban			Rural nonfarm			Rural farm		
	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female
United States	588 234	371 453	316 871	534 196	341 434	282 762	50 561	23 052	27 509	13 567	6 967	6 680
REGIONS												
Northeast	39 125	17 221	21 904	35 215	15 734	19 481	3 716	1 383	2 333	194	104	90
North Central	42 670	18 082	24 588	38 410	16 630	21 780	3 266	899	2 367	994	553	441
South	28 504	9 809	18 695	24 460	8 588	15 872	3 712	1 091	2 621	332	130	202
West	478 023	226 341	251 684	426 111	200 482	225 629	39 867	19 679	20 188	12 047	6 180	5 867
NORTHEAST												
New England	7 570	3 082	4 488	6 472	2 620	3 852	1 086	456	630	12	6	6
Middle Atlantic	31 555	14 139	17 416	28 743	13 114	15 629	2 630	927	1 703	182	98	84
NORTH CENTRAL												
East North Central	33 554	14 543	19 011	30 833	13 721	17 112	2 284	582	1 702	437	240	197
West North Central	9 116	3 539	5 577	7 577	2 909	4 668	982	317	665	557	313	244
SOUTH												
South Atlantic	16 412	5 517	10 895	13 976	4 844	9 132	2 288	622	1 666	148	51	97
East South Central	3 198	1 161	2 037	2 485	927	1 558	676	222	454	37	12	25
West South Central	8 894	3 131	5 763	7 999	2 817	5 182	748	247	501	147	67	80
WEST												
Mountain	20 318	9 330	10 988	16 482	7 466	9 016	2 027	912	1 115	1 809	952	857
Pacific	457 707	217 011	240 696	409 629	193 016	216 613	37 840	18 767	19 073	10 238	5 228	5 010
NEW ENGLAND												
Maine	215	98	117	165	68	97	50	30	20	-	-	-
New Hampshire	252	84	168	131	30	101	121	54	67	-	-	-
Vermont	73	27	46	9	5	4	64	22	42	-	-	-
Massachusetts	4 715	1 919	2 795	4 313	1 753	2 560	402	166	236	-	-	-
Rhode Island	744	260	484	632	201	431	112	59	53	-	-	-
Connecticut	1 571	694	877	1 222	563	659	337	125	212	12	6	6
MIDDLE ATLANTIC												
New York	19 794	9 439	10 355	18 954	9 171	9 783	794	250	544	46	18	28
New Jersey	6 344	2 582	3 762	5 371	2 221	3 150	946	344	602	27	17	10
Pennsylvania	5 417	2 118	3 299	4 418	1 722	2 696	890	333	557	109	63	46
EAST NORTH CENTRAL												
Ohio	5 896	2 105	3 791	5 370	1 960	3 410	480	125	355	46	20	26
Indiana	2 100	806	1 294	1 626	668	958	392	108	284	82	30	52
Illinois	17 645	8 371	9 274	17 041	8 172	8 869	527	140	387	77	59	18
Michigan	5 464	2 263	3 201	4 722	2 011	2 711	602	156	446	140	96	44
Wisconsin	2 449	998	1 451	2 074	910	1 164	283	53	230	92	35	57
WEST NORTH CENTRAL												
Minnesota	2 693	1 180	1 513	2 430	1 076	1 354	199	84	115	64	20	44
Iowa	773	324	449	569	239	330	156	54	102	48	31	17
Missouri	2 320	784	1 536	2 101	756	1 345	190	24	166	29	4	25
North Dakota	312	127	185	228	82	146	53	18	35	31	27	4
South Dakota	199	82	117	137	44	93	15	11	4	47	27	20
Nebraska	1 253	547	706	875	332	543	76	25	51	302	190	112
Kansas	1 566	495	1 071	1 237	380	857	293	101	192	36	14	22
SOUTH ATLANTIC												
Delaware	432	168	264	293	126	167	135	42	93	4	-	4
Maryland	3 637	1 321	2 316	3 253	1 182	2 071	352	122	230	32	17	15
District of Columbia	716	290	426	716	290	426	-	-	-	-	-	-
Virginia	3 296	1 073	2 223	2 866	931	1 935	375	132	243	55	10	45
West Virginia	266	80	186	143	68	75	123	12	111	-	-	-
North Carolina	2 088	642	1 446	1 494	517	977	561	105	456	33	20	13
South Carolina	675	219	456	487	152	335	188	67	121	-	-	-
Georgia	1 334	493	841	1 181	458	723	149	35	114	4	-	4
Florida	3 968	1 231	2 737	3 543	1 120	2 423	405	107	298	20	4	16
EAST SOUTH CENTRAL												
Kentucky	920	340	580	660	243	417	243	92	151	17	5	12
Tennessee	857	275	582	733	236	497	118	39	79	6	-	6
Alabama	1 043	386	657	850	327	523	179	52	127	14	7	7
Mississippi	378	160	218	242	121	121	136	39	97	-	-	-
WEST SOUTH CENTRAL												
Arkansas	588	252	336	443	177	266	131	65	66	14	10	4
Louisiana	876	282	594	748	258	490	113	24	89	15	-	15
Oklahoma	1 214	319	895	1 038	278	760	140	31	109	36	10	26
Texas	6 216	2 278	3 938	5 770	2 104	3 666	364	127	237	82	47	35
MOUNTAIN												
Montana	613	262	351	451	192	259	117	49	68	45	21	24
Idaho	2 012	1 009	1 003	940	483	457	374	182	192	69	344	354
Wyoming	457	189	268	311	131	180	76	25	51	70	33	37
Colorado	7 861	3 642	4 219	6 641	3 017	3 624	620	288	332	600	337	263
New Mexico	937	377	560	845	322	523	74	44	30	18	11	7
Arizona	2 530	1 025	1 505	2 204	886	1 318	238	95	143	88	44	44
Utah	4 862	2 368	2 494	4 159	2 016	2 143	434	206	228	269	146	123
Nevada	1 046	458	588	931	419	512	94	23	71	21	16	5
PACIFIC												
Washington	20 188	8 973	11 215	18 277	8 097	10 180	1 483	656	827	428	220	208
Oregon	6 213	2 752	3 461	4 857	2 160	2 697	580	195	385	776	397	379
California	213 277	100 204	113 073	199 726	93 403	106 323	7 485	3 754	3 731	6 066	3 047	3 019
Alaska	854	336	518	558	201	357	291	130	161	5	5	-
Hawaii	217 175	104 746	112 429	186 211	89 155	97 056	28 001	14 032	13 969	2 963	1 559	1 404

Table 16. Chinese Population by Sex and Urban and Rural Residence: 1970

(Data based on 20-percent sample, see text. For meaning of symbols, see text.)

United States Regions Divisions States	Total			Urban			Rural nonfarm			Rural farm		
	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female
United States	431 583	226 733	204 850	417 032	219 258	197 774	13 471	7 012	6 458	880	442	418
REGIONS												
Northeast	115 089	61 899	53 190	111 337	60 009	51 328	3 663	1 846	1 817	89	44	45
North Central	37 811	20 559	17 252	36 554	19 885	16 669	1 159	609	550	98	65	33
South	32 462	16 929	15 533	30 032	15 746	14 286	2 425	1 178	1 247	5	5	5
West	246 221	127 346	118 875	239 109	123 618	115 491	6 424	3 380	3 044	686	348	340
NORTHEAST												
New England	17 334	9 363	7 971	16 238	8 815	7 423	1 096	548	548	-	-	-
Middle Atlantic	97 755	52 536	45 219	95 099	51 194	43 905	2 567	1 290	1 269	89	44	45
NORTH CENTRAL												
East North Central	30 388	16 377	14 011	29 492	15 884	13 608	811	434	377	85	59	26
West North Central	7 423	4 182	3 241	7 062	4 001	3 061	348	175	173	13	6	7
SOUTH												
South Atlantic	17 803	9 084	8 719	16 479	8 448	8 031	1 224	636	688	-	-	-
East South Central	3 636	1 978	1 658	3 220	1 799	1 421	416	179	237	-	-	-
West South Central	11 023	5 867	5 156	10 333	5 499	4 834	685	363	322	5	5	-
WEST												
Mountain	8 886	4 943	3 943	8 435	4 669	3 766	404	262	142	47	12	35
Pacific	237 335	122 403	114 932	230 674	118 949	111 725	6 020	3 118	2 902	641	336	305
NEW ENGLAND												
Maine	89	51	38	65	35	30	24	16	8	-	-	-
New Hampshire	268	129	139	156	77	79	112	52	60	-	-	-
Vermont	203	91	112	117	50	67	86	41	45	-	-	-
Massachusetts	14 018	7 593	6 425	13 401	7 285	6 116	617	308	309	-	-	-
Rhode Island	1 023	557	466	1 013	552	461	10	5	5	-	-	-
Connecticut	1 733	942	791	1 486	816	570	247	126	121	-	-	-
MIDDLE ATLANTIC												
New York	81 903	44 158	37 745	80 574	43 457	37 117	1 310	696	614	19	5	14
New Jersey	8 755	4 620	4 135	7 952	4 232	3 720	733	349	384	70	39	31
Pennsylvania	7 097	3 756	3 339	6 573	3 505	3 068	524	253	271	-	-	-
EAST NORTH CENTRAL												
Ohio	5 263	2 864	2 399	5 123	2 797	2 326	123	50	73	17	17	-
Indiana	1 926	969	957	1 777	894	883	145	71	74	4	4	-
Illinois	14 077	7 601	6 476	13 953	7 511	6 442	119	85	34	5	5	-
Michigan	6 611	3 521	3 090	6 223	3 294	2 929	356	210	146	32	17	15
Wisconsin	2 511	1 422	1 089	2 416	1 388	1 028	68	18	50	27	16	11
WEST NORTH CENTRAL												
Minnesota	1 992	1 118	874	1 937	1 078	859	55	40	15	-	-	-
Iowa	957	536	421	923	523	400	34	13	21	-	-	-
Missouri	2 460	1 331	1 129	2 379	1 311	1 068	81	20	61	-	-	-
North Dakota	78	27	51	45	16	29	27	5	22	6	6	-
South Dakota	285	171	114	267	153	114	18	18	-	-	-	-
Nebraska	534	340	194	525	331	194	9	9	-	-	-	-
Kansas	1 117	659	458	986	589	397	124	70	54	7	-	7
SOUTH ATLANTIC												
Delaware	508	253	255	479	240	239	29	13	16	-	-	-
Maryland	5 961	2 852	3 109	5 610	2 689	2 921	351	163	188	-	-	-
District of Columbia	2 767	1 457	1 310	2 767	1 457	1 310	-	-	-	-	-	-
Virginia	2 407	1 217	1 190	2 272	1 142	1 130	135	75	60	-	-	-
West Virginia	266	136	130	175	103	72	91	33	58	-	-	-
North Carolina	1 134	591	543	911	505	406	223	86	137	-	-	-
South Carolina	393	249	144	322	206	116	71	43	28	-	-	-
Georgia	1 327	689	638	1 175	632	543	152	57	95	-	-	-
Florida	3 040	1 640	1 400	2 768	1 474	1 294	272	166	106	-	-	-
EAST SOUTH CENTRAL												
Kentucky	565	318	247	514	305	209	51	13	38	-	-	-
Tennessee	1 429	817	612	1 366	771	595	63	46	17	-	-	-
Alabama	467	237	230	453	237	216	14	-	14	-	-	-
Mississippi	1 175	606	569	887	486	401	288	120	168	-	-	-
WEST SOUTH CENTRAL												
Arkansas	904	453	451	639	334	305	265	119	146	-	-	-
Louisiana	1 161	685	476	1 032	596	436	129	89	40	-	-	-
Oklahoma	875	458	417	850	448	402	25	10	15	-	-	-
Texas	8 083	4 271	3 812	7 812	4 121	3 691	266	145	121	5	5	-
MOUNTAIN												
Montana	264	163	101	264	163	101	-	-	-	-	-	-
Idaho	574	326	248	471	283	188	56	31	25	47	12	35
Wyoming	104	62	42	89	52	37	15	10	5	-	-	-
Colorado	1 605	877	728	1 595	872	723	10	5	5	-	-	-
New Mexico	459	298	161	417	267	150	42	31	11	-	-	-
Arizona	3 739	1 944	1 795	3 577	1 842	1 735	162	102	60	-	-	-
Utah	1 175	703	472	1 144	684	460	31	19	12	-	-	-
Nevada	966	570	396	878	506	372	88	64	24	-	-	-
PACIFIC												
Washington	9 376	4 957	4 419	9 059	4 797	4 262	301	150	151	16	10	6
Oregon	4 774	2 624	2 150	4 571	2 509	2 062	164	95	69	39	20	19
California	170 419	88 286	82 133	167 773	86 810	80 963	2 302	1 289	1 013	344	187	157
Alaska	183	124	59	137	91	46	46	33	13	-	-	-
Hawaii	52 583	26 412	26 171	49 134	24 742	24 392	3 207	1 551	1 656	242	119	123

Table 31. Filipino Population, by Sex and Urban and Rural Residence: 1970

(Data based on 27 percent sample; see text. For meaning of symbols, see text.)

United States Regions Divisions States	Total			Urban			Rural nonfarm			Rural farm		
	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female
United States	336 731	183 175	153 556	288 287	153 966	134 321	44 536	36 191	18 335	3 918	3 018	900
REGIONS												
Northeast	30 231	14 476	15 755	28 178	13 254	14 924	2 042	1 222	820	11	-	11
North Central	27 283	12 514	14 769	25 709	11 809	13 900	1 435	647	788	139	58	81
South	29 250	16 421	12 829	27 014	15 161	11 853	2 124	1 218	906	112	42	70
West	249 967	139 764	110 203	207 386	113 742	93 644	38 925	23 104	15 821	3 656	2 918	738
NORTHEAST												
New England	6 132	3 493	2 639	4 983	2 715	2 268	1 149	778	371	-	-	-
Middle Atlantic	24 099	10 983	13 116	23 195	10 539	12 656	893	444	449	11	-	11
NORTH CENTRAL												
East North Central	22 115	10 117	11 998	21 034	9 610	11 424	1 004	473	531	77	34	43
West North Central	5 168	2 397	2 771	4 675	2 199	2 476	431	174	257	62	24	38
SOUTH												
South Atlantic	22 570	13 032	9 538	20 963	12 069	8 894	1 561	950	611	46	13	33
East South Central	1 854	826	1 028	1 516	694	822	318	128	190	20	4	16
West South Central	4 826	2 563	2 263	4 535	2 398	2 137	245	140	105	46	25	21
WEST												
Mountain	4 788	2 537	2 251	4 142	2 185	1 957	583	309	274	63	43	20
Pacific	245 179	137 227	107 952	203 244	111 557	91 687	38 342	22 795	15 547	3 593	2 875	718
NEW ENGLAND												
Maine	347	218	129	269	177	92	76	41	37	-	-	-
New Hampshire	193	101	92	105	48	57	88	53	35	-	-	-
Vermont	106	39	67	49	14	35	57	25	32	-	-	-
Massachusetts	1 855	968	887	1 669	881	788	186	87	99	-	-	-
Rhode Island	1 569	1 038	531	1 243	737	506	326	301	25	-	-	-
Connecticut	2 062	1 129	933	1 648	858	790	414	271	143	-	-	-
MIDDLE ATLANTIC												
New York	14 045	6 557	7 488	13 648	6 382	7 266	392	175	217	5	-	5
New Jersey	5 323	2 376	2 947	5 052	2 221	2 831	271	155	116	-	-	-
Pennsylvania	4 731	2 050	2 681	4 495	1 936	2 559	230	114	116	6	-	6
EAST NORTH CENTRAL												
Ohio	3 732	1 676	2 056	3 472	1 568	1 904	211	85	126	49	23	26
Indiana	1 374	645	729	1 069	483	586	299	162	137	6	-	6
Illinois	12 355	5 549	6 806	12 201	5 491	6 710	136	51	85	18	7	11
Michigan	3 449	1 630	1 819	3 192	1 504	1 688	253	122	131	4	4	-
Wisconsin	1 205	617	588	1 100	564	536	105	53	52	-	-	-
WEST NORTH CENTRAL												
Minnesota	1 300	591	709	1 199	554	645	101	57	64	-	-	-
Iowa	624	265	359	527	226	301	58	15	43	39	24	15
Missouri	1 628	843	785	1 499	795	704	129	48	81	-	-	-
North Dakota	231	78	153	222	78	144	9	-	9	-	-	-
South Dakota	83	40	43	36	20	16	47	20	27	-	-	-
Nebraska	538	225	313	501	216	285	19	9	10	18	-	18
Kansas	764	355	409	691	310	381	68	45	23	5	-	5
SOUTH ATLANTIC												
Delaware	489	256	233	400	211	189	89	45	44	-	-	-
Maryland	4 833	2 795	2 038	4 220	2 337	1 883	589	445	144	24	13	11
District of Columbia	1 508	676	832	1 508	676	832	-	-	-	-	-	-
Virginia	7 218	4 382	2 836	7 078	4 299	2 779	140	83	57	-	-	-
West Virginia	704	347	357	582	289	293	122	58	64	-	-	-
North Carolina	724	332	392	504	239	265	209	93	116	11	-	11
South Carolina	1 160	655	505	1 110	638	472	39	17	22	11	-	11
Georgia	1 186	736	450	1 012	654	358	174	82	92	-	-	-
Florida	4 748	2 853	1 895	4 549	2 726	1 823	199	127	72	-	-	-
EAST SOUTH CENTRAL												
Kentucky	633	256	377	513	205	308	120	51	69	-	-	-
Tennessee	604	284	320	536	266	270	56	14	42	12	4	8
Alabama	290	131	168	267	125	142	32	6	26	-	-	-
Mississippi	318	155	163	200	98	102	110	57	53	8	-	8
WEST SOUTH CENTRAL												
Arkansas	171	64	107	120	43	77	32	11	21	19	10	9
Louisiana	937	551	386	809	483	326	122	68	54	6	-	6
Oklahoma	474	238	236	478	213	215	25	10	15	21	15	6
Texas	3 244	1 710	1 534	3 178	1 659	1 519	66	51	15	-	-	-
MOUNTAIN												
Montana	191	81	110	128	52	76	63	29	34	-	-	-
Idaho	213	117	96	126	62	64	87	55	32	-	-	-
Wyoming	118	87	31	101	87	14	17	-	17	-	-	-
Colorado	1 207	592	615	1 137	557	580	50	35	15	20	-	20
New Mexico	255	86	169	250	86	164	5	-	5	-	-	-
Arizona	1 386	824	562	1 164	662	502	179	119	60	43	43	-
Utah	484	229	255	418	208	210	66	21	45	-	-	-
Nevada	934	521	413	818	471	347	116	50	66	-	-	-
PACIFIC												
Washington	11 488	6 743	4 745	9 984	5 782	4 202	1 115	681	434	389	280	109
Oregon	1 466	779	687	1 185	624	561	254	138	116	27	17	10
California	135 248	74 798	60 450	125 960	68 193	57 767	6 948	4 549	2 399	2 340	2 051	289
Alaska	1 297	701	596	924	479	445	373	222	151	-	-	-
Hawaii	95 680	54 206	41 474	65 191	36 474	28 717	29 652	17 205	12 447	837	527	310

NAME: Al Kvaal

SCHOOL: Mounds Jr. High

SUBJECT: Social Studies/
Home Economics

GRADE LEVEL: Jr. High

TITLE OF LESSON: Asian American Snacks (or junk food can be multi-cultural)

KEY CONCEPT(S): Similarities/Differences

GENERALIZATION(S): Many foods (including snacks) in America have ethnic origins.

BEHAVIORAL
OBJECTIVE(S): Students will be able to:

- 1) Define the term "junk food."
- 2) Identify some snack foods with specific ethnic origins.

TEACHING

PROCEDURE(S):

- 1) Initiate a discussion about snack foods.
 - . What kinds of snacks do you enjoy?
 - . What kinds of junk food do you enjoy?
(List them on board)
 - . How are junk foods different from snack foods?
(Junk foods contain little or no nutrients, snack foods may.)
 - . Why do many people call fast foods "junk food?"
 - . Is this true? (Not necessarily. Hamburgers with the "fixings" have nutritional value.)

- 2) Many snacks have ethnic origins, i.e., corn chips or tortilla chips (Mexican), popcorn (Indian), etc.

There is a variety of Asian snacks and junk food enjoyed by many Asian Americans. Snacks may differ according to the culture. Rice flour and soy sauce are often used in Asian snack foods.

- 3) Bring samples of Asian snacks and distribute them. Any Asian grocery store should have a variety of Asian snacks. Some examples are: shrimp chips (Chinese, Japanese, Pilipino), and chestnut balls (Korean).

TEACHING

PROCEDURE(S):

- 4) Using the package labels, identify the ingredients of the snacks.

- . What are the ingredients?
- . Do some of the snacks have nutritional value?

EVALUATIVE

PROCEDURE(S):

Students will write a sentence defining the term "junk food" and describing how it may differ from snack food.

They will also list three snack foods with their ethnic origins. At least one listed snack food should be of Asian origin.

RESOURCES AND
MATERIAL(S):

- . Various Asian snack foods (available at Asian grocery stores).

NAME: Al Kvaal

SCHOOL: Mounds Jr. High

SUBJECT: Social Studies/
Home Economics

GRADE LEVEL: Jr. High

TITLE OF LESSON: Menu: Vietnamese

KEY CONCEPT(S): Differences/Similarities

GENERALIZATION(S): There are a variety of ways to meet the basic need for nutrition. Many ethnic groups use different food items under the basic four food categories.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to:

- 1) Identify some foods, used in Vietnamese cooking, that fall under the four basic foods categories.
- 2) Identify several Vietnamese cooking procedures and utensils.

TEACHING
PROCEDURE(S):

Day One

- 1) Introduce the four basic categories of food items: Meat, Poultry and Fish; Dairy Products; Vegetables and Fruits; Grains and Cereals.

These categories have been outlined as the necessary groups of food for a nutritionally balanced diet.

- 2) Practice categorizing food items into these groupings by analyzing recipes.

Use a worksheet divided into four columns (each column for one food category).

Meat, Poultry and Fish	Fruit and Vegetables	Dairy Products	Breads and Cereals

TEACHING

PROCEDURE(S):

- 3) Pass out recipes from a Vietnamese cookbook and have students list the ingredients under the correct food categories.
- 4) After students have completed the worksheet, have a discussion based on their results.
 - . What foods were used for each category?
 - . What kinds of preparation and cooking procedures were used? (chopping vegetables, making sauces, stir-frying, steaming, etc.)

Day Two

- 1) Invite a resource person to demonstrate Vietnamese cooking procedures. Students should copy the recipe.

If a resource person is not available, the students may attempt cooking a Vietnamese dish on their own.

EVALUATIVE

PROCEDURE(S):

Students will use the recipe the resource person followed and categorize the ingredients according to the four food groupings. They will also identify the cooking procedures and utensils used to prepare the meal.

RESOURCES AND
MATERIAL(S):

- . Getting to Know the Vietnamese Food Habits and Culture, Agricultural Extension Services, University of Minnesota, St. Paul.
- . Happy in My Stomach, YMCA Refugee and Resettlement Services, New York, 1975.
- . Worksheet on the four food categories.

Menu: Vietnamese

Read the following Vietnamese recipes and list the ingredients under the correct category. Not all the ingredients will fit under a category. Remember, rice often accompanies each meal.

BONG CAI AO THIT GA (Chicken with Cauliflower)

Chicken Breasts	Water
Cauliflower	Green Onion
Garlic Bud	Black Pepper
Oil	Soy Sauce or Fish Sauce
Bouillon Cube	

Cut chicken breasts very thin. Heat cooking oil in skillet. Add garlic bud. Then add chicken pieces and fry until half done. Take out. Set aside. Pour more oil in the skillet. Divide cauliflower in small sections and fry about two minutes. Then add one chicken bouillon cube to 1/2 cup water. Dissolve and add to cauliflower. Mix well. Cover and cook about 3 minutes. Add chicken and cook uncovered until chicken is tender. Add some fish sauce or soy sauce. Put on serving platter and garnish with green onion.

Meat, Poultry and Fish	Fruit and Vegetables	Dairy Products	Breads and Cereals

TRUNG CHIEN VOI THIT HEO (Pork Omelet)

Eggs	Salt
Ground Pork	1 tbsp Cornstarch
Chopped Celery	1 tbsp Water
Chopped Green Onion	2 tbsp Soy Sauce
Chopped Ginger	1 tsp Sugar
Chopped Garlic	1/2 tbsp Vinegar
2/3 cup Water	1/2 tbsp Sesame Oil
Dash Wine	Cooking Oil

Mix cornstarch with 1 tbsp water to make paste. Beat the eggs well in a bowl, add salt, 2 tbsp oil, 1 tbsp cornstarch paste. Beat until very smooth and thick. Heat oil in frying pan. Add eggs and fry until light brown on the bottom. Turn them over. Add a little oil to frying pan. When eggs are firm, take them out and cut in small pieces. Add a little oil to frying pan and stir-fry pork. Add ginger, garlic, wine, soy sauce, soup stock, salt and sugar. When this boils, add cornstarch paste and cook until thickened. Then add vinegar, sesame oil, chopped green onion and celery. Pour this sauce over eggs and serve at once.

Meat, Poultry and Fish	Fruit and Vegetables	Dairy Products	Breads and Cereals

BAP CAI DON THIT (Meat Rolls in Cabbage Leaves)

Chicken or Pork	Cabbage
Chicken Livers	Salt
Shrimp	Cornstarch
Ham, cooked	Soup Stock
Black Dried Chinese	Milk
Mushrooms	Water
Bamboo Shoots, cooked	Oil

Cut chicken (or pork) and shrimp in small pieces and mix with 1 tsp cornstarch. Boil chicken livers briefly, then chop into small pieces. Soak dried mushrooms in warm water for 15 minutes. Discard stems and chop mushrooms into small pieces. Put a little oil in frying pan and cook chicken and shrimp. Add mushrooms, bamboo shoots (chopped), and ham. Add salt and 1/2 cup soup stock, bring to boil. Add chicken livers. Make a paste of cornstarch and water, add, stir until thickened. Core cabbage and cook in boiling water until leaves are softened. Remove leaves and cut each one in half. Put a little meat mixture in center of each leaf. Roll leaves tightly around meat and secure with toothpick. Steam these meat rolls about 15 minutes. Serve with cream sauce.

Meat, Poultry and Fish	Fruit and Vegetables	Dairy Products	Breads and Cereals

NAME: Thai Thu Ngoan

SCHOOL: Highland Park Sr. High

SUBJECT: Literature

GRADE LEVEL: Jr. - Sr.

TITLE OF LESSON: Vietnamese Legends

KEY CONCEPT(S): Love, Family

GENERALIZATION(S): Throughout Vietnamese literature, love is one of the constant themes. Family devotion is another theme often represented.

BEHAVIORAL

OBJECTIVE(S): Students will be able to describe the themes related to love and family in two Vietnamese legends.

TEACHING

PROCEDURE(S): 1) Introduce the idea of legends, folktales.
 . What are legends?
 (Usually a long story relating the experiences of a person. Some of the story may be factual. Values are often read into the legends.)

Vietnamese literature/folktales often have the themes of love and family unity/respect.

2) Relate the story of Banh Chung Banh Day, "The Story of the Rice Cakes." This story is popular around the Vietnamese New Year since it describes the origin of the New Year's rice cakes.

3) Relate the story of Chiec Bong Tren Tuong, "The Shadow on the Wall."

Supplementary Activities

- 1) Have the students create their own legend related to family and love.
- 2) The students can role play the two Vietnamese legends.

EVALUATIVE

PROCEDURE(S): Students will be asked to describe how the themes of love and family unity/respect were represented in the legends.

- . What values are evident in each story?
- . What is the message of the story?

RESOURCES AND MATERIAL(S):

- . Chiec Bong Tren Tuong, "The Shadow on the Wall"
- . Banh Chung Banh Day, "The Story of the Rice Cakes" (Available at the Center)

"The Shadow on the Wall"

Once upon a time, there was a woman whose husband went to war to fight back the Mongol invaders. She stayed at home with her infant son under her parents-in-law's roof. According to Vietnamese tradition, when a woman got married, she has to live with her husband's parents and perform all the duties of a daughter such as cooking, washing. She has to look after them as if they were her own parents. There exists a saying "Nu Nhan Ngoai Toc" which means that a female does not belong to her family because sooner or later she has to get married and become a member of her husband's family. This explains in part why Vietnamese people usually treasure boys more than girls.

Well, our woman stayed home and raised her little boy in the absence of the soldier. When her son was old enough to start asking questions, he wanted to know where his father was especially before going to bed at night. So, one day our woman pointed to her shadow on the wall and said to her son, "There is your father, bow to him and greet him." So the son did. And from then on every night before going to bed, little Nho bowed to the shadow. This became a nightly ritual which he never forgot to perform thereafter.

Some time later, our soldier returned home. He was very happy to be with his family again, and mostly he was so eager to see his first son whom he had left when the latter was but a few months old. There was a big celebration at home, even the neighbors brought "welcome home" presents to him. They were all so grateful to Buddha that he was able to get out of the war safe and sound.

When he saw his toddler son, he rushed to him and called out, "Come to your father, son." But to his great surprise and disappointment, the little one refused to obey him, saying, "No, you are not my father. My father only comes at night in my mother's room." The dreaded silence that followed was unbearable. The man felt pains in his heart, and shame on his face. He immediately ordered his wife to get out of the ancestral home. The unfortunate young woman could not do anything but yield to the order since an unfaithful woman was unpardonable in those times. Everybody was convinced that she had had a lover come into her room at night.

What was meant to be a happy gathering turned out to become a dramatic happening. And for the little boy, it was just a heart breaking event that his beloved mother should be banished from his home. He cried and cried until no voice could come out of his tiny throat--neither sweets nor cakes could replace his beloved mama. The grandparents and the father were just helpless in front of his despair, nothing could calm him down. And when night came, little Nho was so withered with tears that whoever looked at him could not help feeling pains in his heart.

Suddenly the little boy's eyes lit up with joy and sparkles of happiness swept over his face, joining both his tiny hands, he stood up and bowed to his father's shadow, "Good evening father." So, this is his father! A chill came across everybody present when they realized the mistake which had occurred and the injustice they had done to the young woman. Quick like an arrow, out the repentant soldier rushed from the house to the neighboring dwellings of all his relatives of both sides in search of his unfortunate beloved wife. But much to his despair, she was nowhere to be found.

The next morning, her corpse showed up on the village river.

When the story was reported to the King, he gave order to have a monument erected in honor of the unfortunate faithful wife.

NAME: Donna Gregory

SCHOOL: Washington Sr. High

SUBJECT: Art/Social Studies

GRADE LEVEL: Sr. High

TITLE OF LESSON: Mine Okubo and Estelle Ishigo - American Artists-in-Residence in a Relocation Camp.

KEY CONCEPT(S): Discrimination/Artistic Expression

GENERALIZATION(S): Discrimination can plant the seeds of social protest, hate, prejudice, and persecution. Various art forms can reflect a person's experiences in discriminatory situations.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to:

- 1) Identify and describe forms of protest and expressions of situations in various art forms.
- 2) Define "discrimination."
- 3) Express persecution/discrimination in a drawing using different media.

TEACHING
PROCEDURE(S):

Day One

- 1) Have the class define the following terms:
 - a) Discrimination - Sometimes prejudicial act of differentiating between people/things.
 - b) Prejudice - A pre-judging not necessarily based on facts.
 - c) Social Change - An alteration in the structure of a society's values, lifestyles, etc.
 - d) Social Protest - Expression of dissatisfaction.
 - e) Relocation Centers - Areas where 110,000 Japanese and Japanese Americans were interned during World War II.
- 2) Introduce students to the Relocation Camp experience by showing the film, "Nisei, Pride and Shame." (25 minutes)

TEACHING
PROCEDURE(S) :

- 3) Discuss the experience of the internment camps for the Japanese Americans.
 - . What was the public feeling toward Japanese Americans during World War II?
 - . Why?
- 4) If time permits, use other materials on the Relocation to supplement the lesson.
 - . Concentration Camp U. S. A. Regulations (1942)
 - . Documentary Photo Aids (Relocation photos)
 - . "Japanese American Relocation" (filmstrip set)

Day Two

- 1) Read excerpts from text, Lone Heart Mountain (pp. 5-15) describing the uprooting of many Japanese American families.
- 2) Show pictures from the book drawn by Ishigo while she was in the camps.
- 3) Describe the personal situation of Estelle Ishigo in relation to her involvement with camps.
 - See page iv of Lone Heart Mountain for a brief autobiographical sketch of Ishigo.
- 4) Analyze the pictures.
 - . What does each scene depict?
 - . How does Ishigo's style influence the moods of the drawings?
 - . How does the monochromatic tone affect the drawings?
 - . What messages do these drawings give?
- 5) Show examples of Mine' Okubo's art from Citizen 13660.
 - . Describe Okubo's history using pp.11-18 in Mine' Okubo, An American Experience.
- 6) Analyze Okubo's drawings.
 - . Where was Mine' interned? (Topaz)
 - . How do Okubo's drawings differ from Ishigo's drawings?
 - . What message do you get from Okubo's works?

EVALUATIVE
PROCEDURE(S):

- . How is the concept of "discrimination" expressed in this work? (Student should show an understanding of the term in their descriptions.)
- . Identify and describe forms of protest and expressions of situations in various art forms.

RESOURCES AND
MATERIAL(S):

- . Citizen 13660, Mine Okubo, Arno Press, New York, 1978.
- . A Grain of Sand, Iijima, Miyamoto, and Chin, Paredon Records, New York, 1973.
- . Lone Heart Mountain, Estelle Ishigo, Anderson, Ritchie and Simon Publishers, Los Angeles, 1972.
- . Mine Okubo, An American Experience, The Oakland Museum, Oakland, 1972.
- . "Nisei, Pride and Shame," Macmillan Films, New York, 1959.
- . Art book containing social protest works.
- . Materials for student assignment (paper, paint, ink, etc.)

Supplementary Materials

- . A Child in Prison Camp, Shizuye Takashima, Tundra Books, Montreal, 1971.
- . Concentration Camp U.S.A. Regulations, reproduced by Japanese American Curriculum Project, San Mateo, 1973.
- . "Japanese American Relocation," Educational Audio Visual Incorporated, Pleasantville, 1970.
- . "Relocation of Japanese Americans" from Documentary Photo Aids, Mount Dora.

NAME: Donna Ranelli Gregory

SCHOOL: Washington Sr. High

SUBJECT: Art

GRADE LEVEL: Sr. High

TITLE OF LESSON: Persuasion in Art; A Paper Weapon

KEY CONCEPT(S): Stereotyping

GENERALIZATION(S): 1) Stereotyping can be a weapon, a paper bullet.
2) Stereotyping can be a propaganda tool.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to:

- 1) Identify forms of stereotyping in the media.
- 2) Form generalizations about negative uses of stereotyping.
- 3) Draw a poster to eliminate stereotyping.

TEACHING
PROCEDURE(S):

- 1) Have the class define the following terms:
 - a) Stereotype - To develop a fixed, unvarying idea about; to think of the same of all persons of a group.
 - b) Persuasion - The act of influencing another's feelings or opinions.
 - c) Propaganda - Material distributed with the intent of advocating a belief or idea.
 - d) Caricature - A representation, usually pictorial, that grossly exaggerates a particular feature of a person.
 - e) Cartoon - A drawing depicting a humorous situation.
 - f) Advertisement - A notice designed to attract public attention or patronage.
 - g) Journalistic Photography - The use of photographs to portray facts and events such as those used in newspapers and magazines.
 - h) Hidden Message - An underlying meaning.

TEACHING
PROCEDURE(S):

- 2) Show examples of how these definitions describe items from the media.

For example:

- . In political cartoons, many personalities will be caricaturized--Churchill, Carter, Nixon, etc.
 - . Wartime posters were used for propaganda and also involved stereotypic portrayals of people to distort the facts.
 - . Journalistic photography can be found in "Life" magazines as well as special issues of local picture magazines. "The Boat People" issue of the Minneapolis Star Saturday Magazine (February 17, 1979) gives one example of photo journalism.
- 3) Using the book, Paper Bullets, ask students to describe how ethnic groups have been stereotyped.
- . How are Asians, Germans, Americans, Blacks, and the English portrayed?
 - . How were these posters used? (As propaganda material.)
 - . What is the hidden message behind the cover poster? (White American women and children were in danger from the Germans and the Japanese.)
 - . Do you think these posters were effective?
- 4) View other propaganda posters and cartoons reflecting the public sentiment against Asians in America in In Movement (pp. 36-39, and 83) and the Fall 1976 issue of the Civil Rights Digest (pp. 5, 6, and 10).
- . How are Asians stereotyped?
 - . What are the messages of the posters/cartoons and how did they reflect the concerns of the public? (Anti-Chinese labor cartoons reflected the public's concerns for future unemployment caused by "too many" Chinese. The "silent invasion" of Japanese poster reflected the concern to stop further immigration.)
 - . What are the hidden messages behind these cartoons? (White America is being "overrun" with Asians.)
 - . How might propaganda posters and cartoons be misleading?

TEACHING

PROCEDURE(S):

- . How can stereotypes be a tool of propaganda, prejudice, and persecution? (If people believed stereotypes were true these distorted attitudes might surface in discriminatory behavior.)
- . How are propaganda posters different than journalistic photography?

EVALUATIVE

PROCEDURE(S):

- 1) Have students bring an example of stereotyping in the media to describe to the class.
 - . What is stereotypic?
 - . How is this misleading?
 - . What generalization concerning the negative effects of stereotyping can you develop?
- 2) Students will then draw a poster with a message to eliminate stereotyping.

RESOURCES AND

MATERIAL(S):

- . "The Boat People," Minneapolis Star, February 17, 1979.
- . Civil Rights Digest, Fall 1976, U.S. Commission on Civil Rights, Washington, D.C., 1976.
- . In Movement, A Pictorial History of Asian America, Visual Communications, Los Angeles, 1977.
- . Paper Bullets, Chelsea House Publishers, New York, 1977.

NAME: Donna Ranelli Gregory

SCHOOL: Washington Sr. High

SUBJECT: Art

GRADE LEVEL: Sr. High

TITLE OF LESSON: Six Principles of Hsieh Ho, Basis for Criticism of Chinese Painting

KEY CONCEPT(S): Cultural Heritage

GENERALIZATION(S): Chinese cultural arts are part of the heritage of many Chinese Americans. Chinese brush paintings are rendered according to specific cultural principles.

BEHAVIORAL

OBJECTIVE(S): Students will be able to apply the six principles of Hsieh Ho to a brush painting.

TEACHING

PROCEDURE(S):

- 1) Art expressions have many forms; certain ethnic groups have developed unique cultural styles, e.g., the soapstone carvings of the Eskimos, Polish straw cuttings, the pre-Columbian influenced drawings of Mexico, etc.

Introduce the cultural art heritage of many Chinese Americans through actual artifacts (i.e., cloisonné, jade/ivory carvings, paper cuts) and through illustrations in Chinese Arts and Crafts.

Art in China has undergone many changes and variations. Taoist paintings are based on the Tao philosophy and differ from Confucian art which deal more with people's daily life than spiritual life. Zen paintings are also another style.

Hsieh Ho, a Chinese critic and artist, formulated six ways for excellence in painting.

- 2) Have students note these six principles:
 - a) Liveliness in breath and rhythm - the artist gives life to his/her painting by the energy flowing through his/her arm.
 - b) Technique in structure and brushwork - the brush is used to create a bone-like strength to the line.
 - c) Definition of forms according to objects - the artist must understand the essence of the form.

TEACHING
PROCEDURE(S):

- d) Use of colors that follow nature - the artist must be sensitive to the correct color or tones.
- e) Planning in composition - the painting must be balanced (negative space vs. positive space)
- f) Transmission of tradition through copying - models should preserve and honor old masterpieces and also expand the artist's repertoire of styles.

Hsieh Ho's principles were not perfect and followed strictly by subsequent painters, but they did lay the groundwork for critical analyses of Chinese painting.

- 3) Distribute materials to students for painting a simple bamboo composition according to the six principles of Hsieh Ho. Demonstrate techniques and procedures.
 - a) Have students hold brush vertically when painting.
 - b) Mix ink using ink stick (sumi) and ink stone.
 - c) Use rice paper if possible.
 - d) Review "bone" vs. "boneless" brush strokes (p. 18 in The Arts of China).
- 4) Have students design and carve their own chops which will be used to sign their works. Carrots, potatoes or chalk can be used for the chops. Chinese seals, commonly called "chops," are used to stamp the artist's signature on a work of art. New owners of the work would also stamp their signatures.

Chinese chops are carved from special kinds of stone, ivory, jade, or fashioned from metal. Both ends of the chop are beautiful. The printing end holds characters for the owner's name and sometimes his virtues. The stamp is usually red letters on white or white impressions on red. The top of the chop often has a carved lion, tiger, or other symbolic animals.

Examples of chops are shown in Imagination XVIII-Hong Kong.

EVALUATIVE
PROCEDURE(S):

After students have completed their bamboo compositions, the class will analyze each of them according to the six principles of Hsieh Ho.

- . Does each composition meet all six requirements for a good drawing?
- . Does the chop harmonize with the work?

RESOURCES AND
MATERIAL(S):

- . The Arts of China, Student Workbook, Arts of China Program of the Minnesota Museum of Art, Minneapolis.
- . China, A History in Art, Bradley Smith and Wan-go Weng, Doubleday and Company, New York.
- . Chinese Arts and Crafts, Foreign Languages Press, Peking, 1973.
- . Imagination XVIII-Hong Kong, Champion Papers, New York, 1974.
- . Chinese art artifacts for display (scrolls, calligraphy, paper cuts, etc.)
- . Materials for student painting activity, (brushes, ink stone and stick, paper, chop materials, bamboo composition for reproduction, etc.)

NAME: Sandy Hall

SCHOOL: Washington Sr. High

SUBJECT: Reading

GRADE LEVEL: Jr. and Sr. High

TITLE OF LESSON: What Are the Facts?

KEY CONCEPT(S): Factual Information vs. Stereotyping

GENERALIZATION(S): Having the real facts can help to break down stereotypes.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to:

- 1) Use indices, tables of contents, headings, captions, graphs, and charts to locate facts.
- 2) Identify a specific set of facts about Asian Americans.

TEACHING
PROCEDURE(S):

- 1) Divide the class into small groups.
- 2) A sample of each of the following will be given to each of the groups:
 - a) Index
 - b) Table of contents
 - c) Page with headings and captions
 - d) Graph

A set of questions should accompany each sample. A brief review of how to use each of these reference tools will be conducted at each table by a tutor. Use a reading skills textbook for information on indices, tables, etc. A worksheet can be used to give students practice.

- 3) Each table will be given a "scavenger hunt" list of facts to be located about Asian Americans. Reference material drawn from the anthology and teacher's manual accompanying each filmstrip set, Chinese Americans: Reality and Myths, will be provided at each table.

Use the following material from Chinese Americans: Realities and Myths:

- . Anthology - pp. 10-15, 19, 28-30, 37 and 38, 44-46, 56.
- . Teacher's Manual - pp. 39-46.

TEACHING

PROCEDURE(S):

- 4) Each table will be asked to organize the facts into four categories:

- a) Facts About Immigration/Settlement
- b) Facts About Laws
- c) Facts About Famous Chinese Americans
- d) Facts About Jobs

(See Scavenger Hunt key)

EVALUATIVE

PROCEDURE(S):

Distribute the Post Test, "Facts About Asian Americans." Students should answer the questions correctly using the materials provided from Chinese Americans: Realities and Myths.

Key to Post Test

- 1) Chinese Exclusion Act
- 2) Fung Joe Guey
- 3) Foreign Miner's Tax
- 4) San Francisco Cubic Air Ordinance
- 5) Coolie
- 6) 1882
- 7) Famine/war/overpopulation
8. Scott Act
9. Farmer/Fishermen/Factory Worker/Railroad Worker
10. California

True/False Test Key

- | | |
|----------|-----------|
| 1. False | 6. True |
| 2. False | 7. True |
| 3. True | 8. False |
| 4. True | 9. False |
| 5. False | 10. False |

RESOURCES AND MATERIAL(S):

- . Anthology and Teacher's Manual from Chinese Americans: Realities and Myths, The Association of Chinese Teachers, San Francisco, 1977.
- . Reading Skills Text for indices, tables, etc.
- . "Scavenger Hunt" worksheet and key.
- . Post Test: "Facts About Asian Americans."

Scavenger Hunt

Using the fact finding skills you have learned, find the answers to the following questions. You may use any materials you find on your table.

1. When did the first Chinese come to California?
2. When was the Chinese Exclusion Act passed?
3. What was the Chinese Exclusion Act?
4. What was the Scott Act?
5. Who flew the first airplane on the West Coast?
6. What was the Alien Land Law?
7. Why were many Chinese American men bachelors?
8. Who was Hiram Fong?
9. Could Chinese, Blacks, and Indians be witnesses at court trials?
(show proof)
10. What was the Foreign Miner's Tax?
11. True/False: In the 1800's Chinese attended public schools.
12. Bilingual education was provided for in _____ (year).
13. What was the California Alien Land Law?
14. What was the San Francisco Cubic Air Ordinance?
15. List the five states with the highest Asian American population.
16. Most Chinese emigrated from the _____ of China.
(south/north)
17. The year of the highest immigration of Chinese was _____.
18. List the percentage of Chinese in the following occupations:
a) professions
b) service workers
c) clerical workers
d) managers
19. What was a coolie?
20. What was the credit-ticket system?
21. Why were certificates of residence needed?
22. What events in China "caused" mass immigration of Chinese to the United States?
23. Name five occupations Chinese laborers were active in during the 1800's.

Scavenger Hunt (p. 2)

24. Name the Chinese scientist responsible for growing a special type of cherry.
25. When was the Chinese Exclusion Act repealed?

Now arrange the questions and answers under the following headings. Put the number of the question and your group's answer.

Facts About Immigration/Settlement

Facts About Famous Chinese Americans

Facts About Laws

Facts About Jobs

Scavenger Hunt Key

Facts About Immigration/Settlement

1. 1815
7. Many Chinese American men came to America without their families expecting to return. Many families could not join the men in the United States as a result of the Chinese Exclusion Act (1882) and the 1924 law prohibiting Chinese women from immigrating.
11. False
12. 1974
15. California, New York, Hawaii, Illinois, and Massachusetts.
16. Southern China
17. 1881-1882
20. Credit-ticket system--in return for bringing an immigrant to America, the loaner received a percentage of the immigrant's future wages.
21. Certificates of residence were needed by many Chinese to prove that they were not illegal immigrants during the Chinese Exclusion period.
22. Natural catastrophes, population pressures and civil unrest in China led to large scale emigration.

Facts About Famous Chinese Americans

5. Fung Joe Guey flew the first airplane on the West Coast.
8. Hiram Fong was the first Chinese American senator.
24. Ah Bing

Facts About Laws

2. 1882
3. Chinese Exclusion Act stopped the immigration of Chinese to the United States.
4. Scott Act prohibited the re-entry of 20,000 Chinese workers who temporarily left the United States to China.
6. Alien Land Law prohibited aliens (noncitizens) from owning land.
9. People vs. Hall (1854) case supported the fact that Chinese, Blacks, and Indians could not be witnesses at trials.
10. Foreign Miner's Tax (1854) asked taxes of the Chinese miners.
13. Noncitizens could not own land.
14. Cubic Air Ordinance (1870) stated that people living in San Francisco had to have 500 cubic feet of space.
25. Chinese Exclusion Act repealed (1943).

Facts About Jobs

18. a) 26.5% c) 16.8%
b) 19.6% d) 8.9%
19. A "coolie" was the term for the Chinese laborer.
20. Mining, railroad building, agriculture, fishing, and manufacturing.

Post Test: Facts About Asian Americans

From the list of answers below, choose the best answer for these questions. There are more answers than questions.

1. Which law said that only certain Asians could enter the United States and that Asians could not become citizens?

2. Who was the first person to fly an airplane on the West Coast?

3. Which law provided (gave) the California government one half its income?

4. Which act was repealed (gotten rid of) because the government itself broke the law by putting too many Asian Americans in jail?

5. A Chinese laborer who agreed to work for someone for a certain length of time in order to come to the United States was called a

6. Give the year when the most Chinese came to the United States. _____
7. Give one reason why so many Chinese came to the United States in the 1800's.

8. Which law kept Chinese people who had left the United States from coming back in?

9. Name two jobs Chinese held in the 1800's besides working in laundries or restaurants.

10. Give the state with the highest Asian American population.

Answers for Post Test:

- | | |
|-----------------------------------|-----------------|
| A. 1785 | D. California |
| 1882 | New York |
| 1974 | Hawaii |
| 1943 | Illinois |
| | Massachusetts |
| B. Chinese Exclusion Act | War |
| Foreign Miner's Tax | Famine |
| Scott Act | Overpopulation |
| Alien Land Act | Farmer |
| San Francisco Cubic Air Ordinance | Fisherman |
| | Factory Worker |
| C. Fung Joe Guey | Railroad Worker |
| Ah Bing | Doctors |
| Hiram Fong | Managers |
| Tung Wing | Coolie |

Pre/Post Test:

True/False

- _____ 1. Chinese American children attended regular public school in the 1800's.
- _____ 2. Most Chinese American men were family men during the late 1800's and early 1900's.
- _____ 3. Chinese Americans born in China and other Asians could not become citizens until 1943.
- _____ 4. Most Chinese Americans came to the United States under the credit-ticket system.
- _____ 5. Most Chinese immigrants came from the north of China.
- _____ 6. Chinese Americans could not be witnesses in trials against Whites.
- _____ 7. Chinese Americans were active in helping to build the railroads.
- _____ 8. Chinese Americans could own land if they had the money.
- _____ 9. The first Chinese American Senator was Ah Bing.
- _____ 10. The Chinese American population got bigger between 1882 and 1943.

NAME: Sandy Hall

SCHOOL: Washington Sr. High

SUBJECT: Reading

GRADE LEVEL: Sr. High

TITLE OF LESSON: Building a Time - Line

KEY CONCEPT(S): Causes and effects, immigration

GENERALIZATION(S): The immigration of Chinese Americans can be seen as a series of causes and effects.

BEHAVIORAL
OBJECTIVE(S)

Students will be able to organize a series of facts about Chinese immigration in a cause and effect sequence.

TEACHING
PROCEDURE(S):

- 1) Students should practice inferring sequences and cause and effect using a text on building reading skills.

E.g. Inferring Sequences

Organize the following sentences into the right sequence.

- a) I snored.
- b) I crawled into bed.
- c) I fell asleep.

Cause and Effect

- a) John is angry because he was fired.
(cause)
 - . Why is John angry?
(The cause, "he was fired.")
- b) Cynthia was happy because she graduated.
(effect)
 - . What is the effect of Cynthia's graduation? (She was happy.)
- c) Mr. Noguchi was a good sculptor and became famous.
 - . What is the cause?
 - . What is the effect?

TEACHING
PROCEDURE(S):

- 2) Students will be given a series of facts about Chinese immigration which will not be in historical sequence. (The events are the same ones used for the evaluative procedure.)

The class will work in small groups. Each group will have a large sheet of newsprint with dates on a time line marked off in 10 year segments from 1835 - 1945. The first and last events on their list of facts will be noted on the time line.

Students will have a access to the anthology and teacher's manual from Chinese Americans: Realities and myths.

As a group, their task will be to put the scrambled events in order on the time line. The first group to finish and to have the most correct time line will win.

Use the time line worksheet.

- 3) Review the answers.
- . Which event happened first? Next? Etc.
 - . What was the cause of the decreased population? (Chinese Exclusion Act)
 - . What was the effect of the Chinese Exclusion Act?

EVALUATIVE
PROCEDURE(S):

Students will be asked to organize specific facts about the early Chinese in America using the Post Test.

Post Test Key

- | | |
|----------------------|-----------------|
| 1. M (1854) | 10. M (1860-80) |
| 2. M (1873) | 11. M (1873) |
| 3. E (1839) | 12. M (1852) |
| 4. L (1920) | 13. M (1852-70) |
| 5. L (1941-45) | 14. M (1876) |
| 6. L (1924) | 15. M (1906) |
| 7. M (1888) | 16. M (1882) |
| 8. E and M (1850-64) | 17. L (1943) |
| 9. E (1850) | |

Indochinese find a home in city, state

By DON AHERN
Staff Writer

(Second of two articles)

Many Indochinese who were reared in tropical cities got one dose of Minnesota winter and fled to Texas or California.

There are about 4,000 refugees in Minnesota now, but an additional 6,000 have come and gone.

Despite the exodus, St. Paul's Indochinese population has doubled in the past year. State-wide, the number of refugees from the war-ravaged area has increased about one-third.

THERE WERE ABOUT 4,300 Vietnamese, Cambodian and Laotian refugees in Minnesota as of Feb. 28, up from about 3,000 in January of 1978. The number in Ramsey County (mostly St. Paul) increased from 647 to 1,200.

The reason for the more rapid increase here is that the Hmong — a hardy agricultural people from the Laotian mountains — are clustering in St. Paul for mutual support in mastering the language and strange culture. Their numbers grew from 350 to 900 in three months. St. Paul is one of about a dozen Hmong concentrations in the nation.

See Indochinese, Page 36

The Issue:

Indochinese



The figures shown in each county indicate the number of Indochinese households (before the slash). Numbers following the slash indicate the number of Indochinese per county. The data was compiled by Minnesota Indo-

Chinese Resettlement Office of the Public Welfare Department. Comparable figures were published in January 1978 and showed a total of 783 Indo-Chinese households and 3,044 persons.

Continued from Page 33

THE MORE RECENT refugees, such as the Hmong and the boat people, generally have more problems resettling than did many of the earlier arrivals. Those who fled Saigon in the final collapse to the Communists were generally familiar with Western culture and had at least a nodding acquaintance with English. And, too many of them were professionals whose skills were relatively easily adapted to the American job market.

But the Hmongs as a class have two skills — nomadic farming and jungle fighting.

Many of the non-professional lowland Indochinese have been fishermen or marginal farmers.

IT ISN'T UNCOMMON for these newcomers to be unfamiliar with cars, indoor plumbing and heated homes.

Although the Indochinese rank as the state's smallest minority, their problems are big enough to mobilize federal, state and private resources.

THE REFUGEES sometimes qualify for AFDC, Medicaid or other state or county assistance, all paid eventually by the federal government, according to Cindy

Westbrook, planning grants analyst with the state Welfare Department's Indochinese Resettlement Office. The current 12-month budget is \$143,786.

Voluntary agencies have resettled 800 of the 1,200 newcomers this past year, according to Jane Kretzmann, resettlement office supervisor.

Churches or church-related organizations spend an average of about \$1,000 a refugee, Kretzmann estimated.

ONE EXAMPLE: A consortium of Methodist churches has spent nearly \$12,000 over the past three and a half years to resettle a family of six young men, brothers and cousins, from Saigon. Stewart Shaw, a delegate to the resettlement committee from Hamline Methodist Church, one of the contributing sponsors, said all but one of them — a high school student — have found jobs. They all needed English lessons, which were provided through the school district, and now each is making more than \$5 an hour at jobs ranging from laundry to restaurant work.

THERE IS LITTLE state money spent on the refugees. The bulk of public assistance has been federal. County welfare assistance usually is a stopgap until job training or English lessons equip the recipient for employment.

Indochinese refugees in Minnesota are a fiercely competitive, hard working group to whom welfare is a foreign concept, according to Nguyen Sam, a job interviewer with the Minnesota Employment Services Department in Minneapolis. He has placed several hundred in jobs ranging from punch press operators to medical doctors.

THE VIETNAMESE, Sam said, are very effective in production jobs and often outproduce American workers. But they find it difficult to compete with American workers in occupations which require heavy lifting.

"An American worker can carry 50 pounds in one hand," Sam said, "but most Vietnamese can hardly lift 50 pounds with two hands."

The Indochinese are also fitting in well in the computer and electronics industries, Sam said. Mathematics is almost a universal language.

VOCATIONAL training and English language courses are one reason for the Indochinese influx here, said Hung Huu Nguyen, a consultant to the state Education Department for Indochinese affairs. But as soon as they are trained, many move to more hospitable climates.

Jobs are a second reason for the influx. A sizable proportion of the refugees are employed by electronics firms, computer operations and general manufacturing companies in the metropolitan area. Litton Industries, FMC Corp., 3M, Control Data, and others have provided many of the jobs.

AS THEY ACQUIRE job skills and proficiency in the language, the refugees tend to move out of subsidized housing and purchase their own homes. As a result, the Indochinese population is dispersing throughout the metropolitan area. Suburban locations large enough for a garden are particularly sought by many of the refugees with rural backgrounds.

Except for the newly arrived Hmongs, most do not live in ethnic concentrations.

Indochinese:

They find a home

December 19, 1978

Reprinted by permission of the
St. Paul Pioneer Press/Dispatch

Hmong start new lives in St. Paul

Give me your tired, your poor, Your huddled masses yearning to breathe free, The wretched refuse of your teeming shore... — "The New Colossus," by Emma Lazarus Engraved on the Statue of Liberty

By KARL KARLSON
Staff Writer

St. Paul was a magnet for the Irish, German and Scandinavian immigrants of the 19th century.

It still is attracting immigrants in the 1970s. Today they carry a strange name: the Hmong.

The Hmong are a mountain people, many of them made refugees by the wars in Indochina.

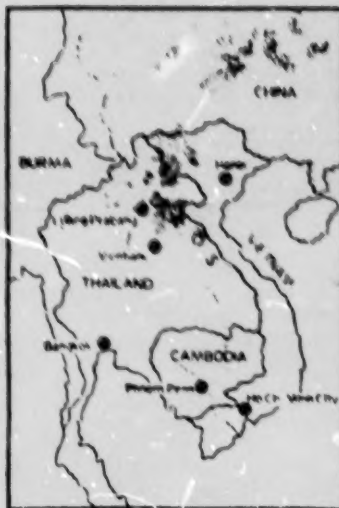
Sponsored by churches and

other groups, nearly 300 Hmong from Laos settled in St. Paul between 1975 and the first part of 1978. Since then, another 300 have moved here. A total of 1,200 are expected by next fall and as many as 2,500 by 1984.

"The Hmong need a lot more help than other refugees... Leng Vang"

THEY BRING WITH them an unusual background and special problems, both for themselves and the society which they have adopted.

See Hmong, Page 2



Shaded areas show concentrations of Hmong in Indochina.

"The Hmong need a lot more help than other refugees," said Leng Vang, a Hmong working as a statewide information and referral officer for the Hmong. His position is funded by the Lutheran Social Services.

"They are mountain peasants who come from an agricultural society. They have no skills. Very few speak English," Vang said. They are coming to an urban, English-speaking society in which good jobs require special skills.

Tim Dunnigan, an anthropologist at the University of Minnesota, said the Hmong were immigrants into Laos from China. Although the Hmong started moving into what is now Laos several centuries ago, they still were fleeing China in the 1930s.

The Chinese referred to the Hmong as Meo, which means "barbarian."

THE NAME HMONG, which they call themselves, means "free people." That's what they want to be here. "They have a strong sense of pride and want to retain their culture," said Art Noot of the Ramsey County Welfare Department.

Dunnigan said the Hmong enjoyed a certain autonomy in Laos where most farmed. Opium was a major crop.

When the wars in Indochina started, the Hmong were recruited by U.S. Special Forces, and probably the CIA, to fight against the Communists.

Hmong: New lives here

Many of them were killed, Dunnigan said. "When we used to read about the fighting in the Plain of Jars, most of the soldiers involved were Hmong," he said.

About one-third of the Hmong sided with the Pathet Lao (Communist rebels) and the rest joined the royal Laotian government forces.

The Hmong were friendly to American pilots in the Vietnam War. U.S. fliers whose planes were hit were told to head for Hmong territory where they had a chance to survive and avoid capture.

BECAUSE OF their involvement, many Hmong fled when the non-Communist governments fell. The Hmong, one of four ethnic groups the French and later the Americans called Montagnards, numbered about 350,000 in Laos when the war started. It is not known how many remain, but Vang said there are 50,000 in refugee camps in Thailand and about 10,000 now in the United States. It is estimated that 40,000 Hmong were killed in the wars.

About 550 of those who are coming to St. Paul in the next year are coming from the refugee camps, Vang said. He expects several hundred more to come here from other parts of the United States.

The new refugees are sponsored by the Hmong Association, Vang said. The association is a group formed to "help the Hmong help each other and to preserve our culture here," he said.

DUNNIGAN NOTED that the cultural survival techniques the Hmong used to preserve their identity in the Indochinese nations may serve them well in the United States.

However, Vang said the cultural change is so different that he expects it will be two or three generations before the Hmong are Americanized.

He said the cultural change, and being accepted here, is hard.

"We didn't have a written language until 20 years ago when missionaries created writing for us," he said. "There are few educated people among the Hmong because, during 20 years of war, there was not time to have schools and learn."

Vang learned English in the service working with Americans. He had started school, but his father was killed in the war and he had drop out and help support his family. He has been here for 2½ years.

UNLIKE MANY of the Vietnamese refugees, the Hmong are not accustomed to urban society. They do not drive and, he repeated, they have no job skills.

"They take blue collar, minimum-wage jobs — when they can find them," he said.

Michaeline Raymond, case-work supervisor for the International Institute, said the jobs most of them get are those others don't want.

As non-whites, she said, they are having trouble being accepted in most American cities.

The Hmong have been unable to buy homes as many of the Vietnamese refugees have done because they lack job skills. "They all rent now and they live in extended, large families ... grandparents, brothers, sisters, aunts, uncles," Vang said. More than half the Hmong in Minnesota are children under age 18.

Raymond said she had to take the first Hmong families shopping to show them the ropes of living in a big city. They adapted quickly to most things, she said. "They have to."

Their shopping habits are simple, she said. "They buy the cheapest. Again, they have to."

IN LAOS, WOMEN stayed home "and kept house and cooked for their husbands. But here they realize that all must work to support the family. And they do when child care is available," Leng said.

He said the Hmong "are good workers and catch on fast with a few days training from any employer willing to give them a chance."

While the Hmong were subject to missionary pressures, most sources indicated conversion to Christianity was not common. However, Vang said about half of the Hmong refugees coming here are Christians. The rest retain their traditional spirit worship religion. He said the non-Christians here "just don't practice anymore."

Raymond and Dunnigan said the Hmong appear to be settling here because there is an established community. "They are very clan-oriented," Dunnigan said, "and like to be together. Kinship is very important to them."

Spotlight:

The Hmong Immigrants . . . Page 6



Xang Vang, first man on the couch from the right, sits with his "family" in a three-bedroom house they rent. Several of the women are dressed in the traditional Hmong costume. The 16

members of the extended family include Vang, his wife and their children, his parents, a brother and a friend and the friend's wife.

—Staff Photo by Craig Borck

March 26, 1978

Reprinted with permission of the
Detroit News Magazine



For the refugees here now, countless days and nights of running are over.

FROM THE JUNGLES OF LAOS TO MICHIGAN SNOWS



Cheukoua Xiong and family at home in Ferndale.

By GERALD L. NELSON
News Staff Writer

ONE OF DETROIT'S worst winters battered the porous, paint-flecked old house where the immigrant family huddled on a bare livingroom floor, wrapped in blankets like mummies, miserable.

Every window was broken. Wind streamed in unfettered. The water heater was defunct. Occasionally the mercury managed 50 degrees — never more.

On days and evenings such as this, the family — father, mother, and all eight children — gathered in a tight, warming circle and talked about the lush greenery of Laos, where the ground never freezes.

Continued on Page 26

The children chattered in their sing-song Laotian dialect, trying to find a word for snow. "Nam Mok!" Was that it? No, not quite. It wasn't "fog" or "mist". There is no Laotian word for it.

For the children, young and adventuresome, impractical, winter is no problem. And, as for the father and mother, Cheukoua Xiong, and his wife, May Yang, how could they really complain? They were, at last, in Detroit, Michigan, U.S.A. after 15 years of wandering, being pushed along by war.

He had a job. They had a home. So what if they paid \$170 a month rent and the landlord — a minister of the Lutheran faith — let the house go to pot? Bad weather and a cold house were minor inconveniences in the harsh, unkind life they had known.

Some 148,355 Indochina refugees now live in the U.S., almost all having arrived since the abrupt fall of Vietnam. And no Indo-Chinese refugee here are starving or freezing, so far as is known. In fact, according to a Congressional report issued recently, most are finding jobs, and the number on welfare rolls is declining (95 percent of Indo-Chinese refugee families have a wage-earner). But the hard luck of the Xiong ("She-ong") family illustrates what could have happened if the U.S. government had not spent millions of dollars to help the Asian refugees adjust to life here.

Much of the media attention on the refugees' plight has focused on the Vietnamese — who make up 90 percent of the Indochina immigrants. They have had to contend with a new language, American resentment of the war, a shortage of jobs, and the psychological stress of dislo-

cation. Many — including trained doctors and lawyers — have taken jobs far below their educational levels. (The one-time South Vietnamese president, Nguyen Cao Ky, runs a liquor store in California.)

Such difficulties are compounded for Laotians, who number about 10,000 in this country. Since they did not work as long or as closely with Americans during the war, they tend to have an even more tenuous command of English. Many have less education than the Vietnamese. Most come from rural villages and are therefore totally unprepared for Western life. Social workers feel that if Laotians can adjust, all of the Indochina refugees can.

Most Laotian immigrants are from the tough breed of hill people called Hmong (or more commonly, *Meo*, though this term is a racial epithet resented by Laotian Hmongs). An independent, spirited clan, they fought hardest against the Communists, particularly the Vietnamese variety.

CHEUKOUA (pronounced "Chick-who-ah") and his huge family came to the U.S. on an odyssey parallel to that of his brother, Wia Hung ("Yeek Hung"), and his family of six. It was a journey that took more than a decade.

For Americans, the era evokes painful memories. But for most Americans, there was butter with the guns. For Laotians, there was no butter. It was a constant, grim pattern of movement — fight, flee, fight, flee.

Successively, the families of Cheukoua and Wia were forced from their native village, a tranquil farming town split by a placid river, and driven southward, finally to the Laotian capital, Vientiane. In May, 1975, they crossed the Me-

kong river into Thailand, where they languished more than a year, jobless and unhappy, in a refugee camp beside a weed-infested former U.S. airstrip. Then on to Hawaii — and Detroit, last year.

Along the way, they had been forced to leave their worldly possessions, unable to sell or carry them. Wia had the equivalent of \$50 left when they arrived here, and Cheukoua had \$250.

A compact, leathery man with a ready, toothy smile, Wia recalls the advice of friends in that camp in Thailand: "Everybody in the United States has a good education. You must have an education to survive."

Wia, a former military

clerk, and his brother, a taxi driver, had the equivalent of junior high educations. Yet, with the plucky, blind optimism that creates its own good fortune, they sought the American sponsors needed to immigrate here.

"With such a rich country," reasoned Wia — who brought his wife, Pa; his sons, Sao, 6, and Robert, 18 months, and his daughters, Youa, 8, and Zong, 3 — "they won't let anyone starve." As things turned out, Wia Hung was right — but by only a slight margin.

On a recent afternoon, Wia settled into a stuffed chair in his tiny rented home in Hazel Park and reflected on his life in America. It is obvious he has not yet attained the middle class dream. His brother, shorter, older, sat on a couch, sockless and wearing rubber sandals. He knows even less English than Wia: "O.K." and "Thank you" exhaust his vocabulary.

Wia explains in broken, animated English that they have had two angels to help them: the Christian and Missionary Alliance Church, in Madison Heights, and a willing employer.

On a tip from a Laotian friend, Wia landed a job at a tool-and-die shop, Speedee Tool in Hazel Park, which is run by a German immigrant who remembers his own first days in America. Cheukoua soon joined him and they are now apprentice tool-makers. Because of their large families and low pay, they remain on welfare. But their employer, Eugene Strasser, asserts, "If they keep working hard, I'll

Continued on Next Page



Nearly 150,000 Indochina refugees now live in the U.S., but another 100,000 languish in Thailand.

Continued from Preceding Page

have them off welfare before too long."

Living in the sub-standard housing in Detroit was trying, so Cheukoua has recently moved to Ferndale. Still confused about the city's bus system, he walks 50 minutes to work each morning. The three-mile bus ride would take perhaps 15 minutes.

Wia's "angel", the church, found him a small, but livable home in Hazel Park, near the tool-and-die shop. His children immediately enrolled in a neighborhood school, and they are picking up English quickly. As he talks, his wife scurries off and returns proudly with examples of their schoolwork — all of which bear above-average grades.

Neither Wia nor Cheukoua has enrolled for night courses in English available at local schools. So their cultural isolation remains real.

"My boss says that I should buy a small TV," laughs Wia. "He says that would help us learn English fast." But a TV, a car, a washing machine, even a night out at a fast food restaurant or a trip to the zoo, all seem very much in the future for both families.

SINCE 1975, the U.S. has spent more than \$400-million to re-settle Indochina refugees here and to help those awaiting disposition in Asian countries. Recently, President Carter signed a bill permitting immigration of 15,000 additional refugees.

But Americans have not, in all instances, welcomed them. In 1976, auto workers in Flint protested the granting of jobs to a half dozen Indochina refugees. In Iowa, a minister was accused of putting Indo-Chinese families into dormitory-like facilities and taking exorbitant rent and food payments from their welfare checks.

One Vietnamese refugee with four children — who was employed and spoke English fluently — says he answered 50 ads for rental houses in metropolitan Detroit and was turned down 50 times. He found a house only after authorities intervened.

It's too early to refute conclusively those who say the Indo-Chinese immigrants will become a social burden. But, according to a U.S. Senate judiciary subcommittee report issued in January, the refugees are making "remarkable progress toward self-sufficiency". Specifically, the report says:

"The 40 percent once receiving welfare started declining last fall, and the 30 percent jobless rate has been cut dramatically... Professional people, such as doctors and dentists, are slowly being brought into the American system."

But the same report notes

that severe problems remain. Language training efforts have reached only 7,000 refugees. Some families remain separated from close relatives who remained behind (some 400 refugees have asked to be repatriated, to rejoin families).

The Laotian Hmong people who have come to the U.S., the report says, have made "energetic" efforts to adjust despite the great differences between their rural culture and that of the U.S. The women are cited: In Laos, tradition relegated them to marketing, house-keeping and the raising of children. In the United States, without water to draw or wood to gather, "many sit idle hours in small apartments in big cities."

Wia or Cheukoua's wives, say they are experiencing no such difficulties. Their families are so large that the chores have kept them busy. "She doesn't have a washing machine yet," says a social worker of Mrs. May Yang Xiong.

The goal of U.S. refugee assistance programs is to be out of business within four years, when it is hoped the refugees will be helped — if they still need it — by established welfare programs. Butt Wia and his brother, who speak less than 100 words of English between them, have their own schedule.

The plucky Wia says, through an interpreter: "Things should be much better for us in two years." He smiles, his dark eyes flashing and repeats it in English, for emphasis, "Yes, two years, it will be good." ■

St. Paul 'colony'

Reprinted by permission of
The Minneapolis Star

Laos nomads find city's a new jungle

By PETER ACKERBERG
Minneapolis Star Staff Writer

Dang Her remembers:
His father's field of white and pink opium poppies, a day's walk distant.

The cluster of three mountain villages, where 200 relatives raised rice, corn and chickens.

The way his people prepared land for planting by slashing away jungle vegetation and then burning it.

The fear of Communist troops, who were said to "share" everything they captured and send prisoners to never-ending reeducation "seminars."

The two-day walk to a new village home, higher in the mountains, as North Vietnamese and leftist Laotian troops approached.



Dang Her

THE BOAT RIDE ACROSS the Mekong River into Thailand, the six-month wait in a Thai refugee camp and the start of a new life in a strange land.

Her, 31, came to Minnesota with his wife and child in December 1975. They were the state's first Hmong refugee family.

Hmongs—a name they prefer to the often-used Meos—are coming to the United States in increasing numbers after escaping persecution, or the fear of it, in Communist Laos.

About 10,000 Hmongs (pronounced "mungs") already have immigrated to the United States and an-

other 6,000 are expected in the next six months, according to H.B. Cushing, deputy director of the U.S. Office of Refugee and Migration Affairs.

About 800 Hmongs have followed Dang Her to Minnesota, most of them settling in St. Paul. More arrive almost daily at Minneapolis-St. Paul International Airport—some without shoes and with only light clothing.

They are greeted by relatives and local sponsors, who provide food, warm clothes, a place to live and, in general, a welcoming hand.

OTHER MAJOR HMONG settlements are in Orange County, Calif.; Honolulu; Des Moines; Missoula, Mont.; Providence, R.I., and Denver.

Hmongs get far less attention than escaping "boat people" from Vietnam, but they may have more problems adjusting after they arrive here.

The Vietnamese often are urban, middle-class immigrants who already know how to get along in big cities.

But the Hmongs are a seminomadic people who used primitive farming methods to wrest a living from mountain areas. When soil nutrients are exhausted, the Hmong farmer, and sometimes his entire village, move on to a new jungle spot.

It's a culture far removed from 20th-century America.

The distance is felt immediately by a visitor to the St. Paul duplex apartment of Chu Chao, who came to

Hmongs

Turn to Page 12A



Photo for Star by David Brewster

Hmong woman in St. Paul

(Hmongs, from Page 1A)

the United States in November with his wife, Dia Xiong, and five children.

They appear to have just stepped out of a National Geographic magazine. Chu Chao, wearing a knitted cap while sitting at the dining room table, grins often, revealing a few darkened teeth. Dia Xiong sits by the window, taking advantage of the natural light to sew a colorful ceremonial hat.

They are delighted and amused by a visitor's futile attempt to pronounce Hmong words, which almost always are one syllable and vary in meaning depending on which of seven tones is used.

THEY GIGGLE WHEN ASKED through an interpreter how they met.

They come from a strict society, according to Joseph Westermeyer, a University of Minnesota psychiatrist who has observed Hmong society firsthand.

"Norms with regard to truth, honesty and chastity border on puritanical," Westermeyer wrote in 1971 after visiting 14 Hmong villages in Laos.

"Rules for the 'correct' Meo way cover all areas of behavior and are explicitly defined. Pro-Meo loyalty and pride are strong. Non-Meo neighboring people tend to be disdained."

Chu Chao, 52, says through an interpreter that his grandfather emigrated from China to Laos. Large



Photos for The Star by David Brewster

Hmongs try western dances 205

numbers of Hmongs went from China to southeast Asia about 150 years ago, perhaps because of hostile neighbors or to seek new farmland.

Chu Chao says he did not grow opium in Laos, although many in his home village did. Opium was a major Hmong crop. Most was sold to Chinese merchants, but a few Hmongs smoked it.

Just how many did is uncertain. Ninety percent of 400 Hmongs surveyed in Laos between 1965 and 1967 said they didn't use opium, but only 65 to 80 percent actually abstained, according to Westermeyer.

Another study by Westermeyer disclosed that 16 percent of the 503 narcotic addicts treated in 1972-73 at a detoxification center in Vientiane, the Laotian capital, were Hmong. Hmongs are about 10 percent of that nation's population.

Opium was made illegal in Laos in 1970, but individual farmer/addicts were allowed to continue raising it for their own consumption.

Chu Chao says he has never had more than one wife, even though traditional Hmong culture allows it. Often a man takes the mate of his dead brother as a second wife.

POLYGAMY, WHEN practiced by a Hmong leader, forges or strengthens alliances among clans, according to Timothy Dunnigan, a University of Minnesota anthropologist and student of Hmong marriage customs.

Hmongs are required to divorce their extra wives before coming to the United States, Dunnigan said. Hmong refugees understand that polygamy is forbidden and apparently have given it up here. Vang Pao, a Hmong military leader before he escaped from Laos in 1975, once had six wives. He brought only one to Montana, where he now lives.

Chu Chao and his family may have a little easier adjustment to the United States than did Dang Her and his family.

There were no other Hmongs in the Twin Cities area when Her, sponsored by a Methodist church, first came to live in Anoka three years ago. Hmongs are used to living in extended families with many relatives in the same household and nearby.

Now, in St. Paul, 38 Hmong families—about 200 people—live in Liberty Plaza Townhouses and Apartments, a church-sponsored low- and moderate-income housing project at 415 Marshall Av.

Regulations of the U.S. Department of Housing and Urban Development (HUD) are followed there, even though some don't make sense to the Hmongs, said Rev. Jay Rusthoven, project manager.

HUD requires that a family with two children of the opposite sex have three bedrooms so that each child can have a bedroom, according to Rusthoven. But small Hmong children by custom sleep in their parents' bedroom, so Hmong parents in this situation can't understand why they must move, Rusthoven said.

ALTHOUGH THE HMONGS who came after Her have the comfort and social support of other Hmongs, they still face major adjustment problems.

Many can't read or write in their native language, not to mention English. Hmong was an unwritten language until the 1950s, when missionaries devised a Roman alphabet for it.

Some Hmong adults have never held a pen or pencil, and often that's where instruction begins at the Inter-

national Institute of Minnesota—a St. Paul organization that sponsors many Hmong families, offers them English lessons and orients them to American ways.

The concept of counting numbers beyond 10 is foreign to some of the Hmong, said teacher Mike McLeod.

"Learning about checking accounts is a mind-blower for them," he said. Many Hmong only know how to barter.

ANOTHER DIFFICULTY faced by Hmong is that their culture sometimes clashes with American ways.

Deference to superiors is important to Hmong. When asked a yes-or-no question by a U.S. physician or social service worker, the Hmong refugee is likely to answer yes, thinking that a no would offend.

"You should never ask a Hmong a yes/no question



Hmong mother and child in St. Paul

if you want an honest answer," said Gaoly Yang, a Hmong refugee who works for the Ramsey County Welfare Department. "Most of the time you'll get a yes."

Identifying Hmong can be confusing—to them and to us.

A Hmong in his native land has no last name. Upon gaining refugee status for entry to the United States, he must manufacture a last name to satisfy the paperwork world he is about to enter.

The usual Hmong solution is to adopt his or her clan name for a surname. But there are only about 20 clans and, therefore, only about 20 Hmong-American last names.

Confusion over who's who is compounded by the Hmong tradition of only marrying someone from another clan and for each marriage partner to keep his or her clan identity. The result is husbands and wives with different last names. Sometimes the wife will add her husband's clan name to her clan name in a

gesture toward Americanization. Children take their father's last name.

Hmong also have money problems. Their escape from Laos often leaves them penniless.

Many Hmong escape by traveling for days through the jungle with little to eat. Sometimes family members die along the way. When they come to the Mekong River, the border between Communist Laos and their destination—Thailand, some are shot by government troops on the Laotian side.

And some drown while swimming across the river.

After living in Thai refugee camps—from a few months to a few years—some are flown to the United States, their way paid by interest-free loans from the Intergovernmental Committee on European Migration, an international agency.

ABOUT THREE-FOURTHS of the St. Paul Hmong are on welfare, and most of the adults are learning English, training for jobs or looking for work.

Dang Her's first job was as a file clerk. He had to ride three buses to get from Anoka to his job in Plymouth, he recalls.

Then he worked for an auto-parts supplier in Anoka and went to Anoka Technical Vocational Institute, where he got a degree in September in building-equipment maintenance. Now he is a guidance counselor for Hmong who attend St. Paul Technical Vocational Institute.

Limited skills are another problem for the Hmong newcomers.

There's little demand for jungle-combat and primitive farming skills in the United States. But that's what Hmong know best.

About 40,000 Hmong were enrolled in a so-called "secret army," trained and financed by the CIA during the 1960s and early 1970s. Their job was to fight North Vietnamese and Communist Pathet Lao troops in the jungles and mountains of Laos.

They were "splendid fighting men," said Brig. Gen. Edward Lansdale, the Pentagon's expert on guerrilla warfare, in a memorandum released with the Pentagon Papers.

TODAY THE COMMUNIST Laotian government is trying to get control of a resisting Hmong population, partly because their slash-and-burn farming technique destroys the country's forests, which are a source of mahogany, ebony, teak and other exports, according to U.S. officials.

And so, many Hmong go off to the uncertainty of life in a new country and a new culture.

Despite their difficulties, Hmong—especially the younger ones—show signs of adjusting to their new life while retaining some of their culture.

There were hints of it last week when several hundred Hmong from the Twin Cities area—and some visiting from as far away as Atlanta—attended a New Year's celebration in the meeting hall of a North St. Paul church.

Young men and women wore colorful native garb. Hmong songs were sung and traditional Hmong food was served.

But at least one youngster wore a Superman T-shirt. And the music was by Hmong teen-agers playing electric guitars.

Laos nomads find city is a new jungle



Star Graphic by Kurt Carlson

Inset: Typical Hmong hamlet in Laos

Metropolitan News



The Dispatch

Wednesday

April 4, 1979 M☆ 27

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The St. Paul Pioneer Press/Dispatch

The Issue:

Indochinese

Hard work is paying off for state's Indo refugees

By DON AHERN
Staff Writer

(First of two articles)

The language is a brick wall. Cultural differences are profound. Years of training, in many cases, are of no use in the United States.

But despite the problems, a growing number of Indochinese refugees in Minnesota are becoming self-sufficient.

A car — the novel luxury they suddenly discover is a necessity — is the first symbol of independence. A house of their own is status.

Many of the first arrivals from Vietnam,

Cambodia and the lowland cities of Laos, who left soon after the collapse, are settling into U.S. culture with their transplanted professional skills.

BUT THE NEWCOMERS — especially the Laotian Hmong and the Vietnamese boat people, who bring few marketable skills and little knowledge of English — are generally still living in public housing projects. They haunt public and private social agencies in hopes of finding jobs that will support their extended families. They also seek out subsidized vocational training that will give them a competitive edge in the job market.

BUT HARD WORK, slavish determination, and a well-honed instinct for survival are beginning to pay off.

Chia Lor, a former Hmong soldier and taxicab driver, found it impossible to support himself, his wife, three children, his mother and two brothers on the \$2.50-an-hour wage he was paid by a Wisconsin lumber company.

A FRIEND ADVISED him to contact Beng Yang, a Laotian army captain who now works as a bilingual information and referral officer with Lutheran Social Service in St. Paul. Yang is the principal reason so many Hmongs have come to St. Paul.

He found Lor a job in a factory running a punch press. Lor worked 14 hours a day, sometimes six days a week, earning increased responsibilities. That, in turn, led to a new job with FMC Corp., where he is now making more than \$8 an hour.

See Jobs, Page 30



Toua Vang and his family did part-time farm work in southern Minneso-

ta before he took training to become a tailor. He is now employed regular-

ly at Hubert W. White clothing store in downtown St. Paul. —Staff Photo by Joe Oden

Continued from Page 27

Lor's and his wife's growing salaries made it possible for the family to end its dependence on public assistance.

With his income combined with his wife's salary the family has no more need of assistance. And with their independence comes the status symbol - they have signed the papers to purchase a five-bedroom house in Blaine

VANG'S BROTHER, Toua, came here with no job skills, but he learned the machinists trade on the job. After a few years with General Resource Corp., he is now buying a \$53,000 house in Circle Pines.

Financial independence is a blessing that the immigrants prize, but sometimes it comes with a little less satisfaction than they were accustomed to in their homeland. So it is with the

lawyers, government employees, military specialists and others who discovered their training was useless in America.

Two Hmong brothers are supporting their families adequately as machinists. But Yang Phong was a jet fighter pilot before the fall of Indochina, and his brother, Chlay, was a mathematics professor at Sam Thong College in Laos. Adapting their skills to meet American stand-

Jobs: Newcomers

finding it difficult

ards would be costly. And that's a priority that falls below the needs of food, shelter and self sufficiency.

BUT UNDEREMPLOYMENT is one of the lesser hardships of losing a war.

There are still many Indochinese in Minnesota who are virtual prisoners of the language

barrier. They are unable to work, no matter how skilled, because they cannot understand instructions given in a foreign language — English.

The women must rely on bilingual friends to help them shop. They do not know the English words for the foods they have cooked all their lives. Doctors do not know where ailing Indo-

chinese hurt because they cannot not describe it. And when the toilet leaks or the heat stops or a neighborhood vandal slashes a tire or throws a rock through a window, they do not know how to complain to the landlord or call the police.

So they huddle together, seeking the comfort of their own people and the security of their own language.

A few hope to help thousands

St. Paul Pioneer Press and Dispatch
March 25, 1979

Indochina refugees can find a friend

By GREG HUGHES
Staff Writer

They are at the end of the road to nowhere.

They spend their days in confusion and desolation, waiting and wondering what the future might hold for them — if it holds anything at all. They don't have enough to eat and some are suffering from malnutrition.

For most of them, their only possessions are on their backs. They are literally people without a country — all 60,000 of them.

Some of them are the boat people, some of them are not. They are the Indochinese refugees in Thailand who fled Communist regimes in recent years and months, brave people who endured incredible hardships in the course of fleeing oppression.

BUT NOBODY wants them now. They are being turned down by every nation in

the world. And as far as Thailand is concerned, their welcome is wearing thin there, too.

No one is interested in the fact they fled Vietnam, Cambodia and Laos for their lives. No one, that is, except for a

small humanitarian organization here in the United States.

And is it small. The American Refugee Committee, a non-profit, non-partisan group that hopes to resettle many of these refugees in America, currently con-

sists of just five people.

BUT THE MAMMOTH task that the committee and a small handful of other aid groups have carved out for themselves does not seem to faze ARC national coordinator Stan Breen of Minneapolis, an energetic man who possesses the drive of a politician, the tenacity of a businessman and the dedication of a churchman.

"I hope America is still a melting pot. Where did your parents, my parents come from? Other countries," Breen said in an interview last week.

"I see no difference now. This country certainly is big enough. There is room for them here and it's been proven that the Indochinese refugees who are already here are no burden on this society or its economy."

BREEN AND HIS only assistant, Mary Monaghan, occupy a little office on the
See Refugees, Page 2



"I hope America is still a melting pot . . . this country certainly is big enough."

Stan Breen, American Refugee Committee Twin Cities coordinator.

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Press and Dispatch

St. Paul Pioneer Press and Dispatch
March 25, 1979

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St. Paul Pioneer Press and Dispatch

Refugees: Help sought

Continued from Page 1

fourth floor of the Flour Exchange Building in downtown Minneapolis. There are other small offices in Washington, D.C., and Chicago. The Chicago office is the oldest. It opened in December.

It is from these three locations that the commission is beginning its work. Its small but growing staff needs little inspiration. Its direction, however, comes from Chicago via a man named Neal E. Ball, a wealthy business executive who founded ARC.

"We see ourselves as kind of a clearing house for refugee resettlement," Breen explained.

BREEN HAD SERVED as director of the Governor's Indochinese Task Force. "We can help direct would-be sponsors to the right places. We hope to augment what the other private volunteer agencies are doing. Think of us as a referral agency if you will."

The commission is in the process of forming a local steering committee that will, among other things, help attract attention to its efforts. The mayors of St. Paul and Minneapolis, for example, are on it.

The key to the group's success is finding jobs.

"We're working right now to secure interest in and, I hope, commitments from the major corporations in the Twin Cities in this area," Breen said.

FOR WITHOUT a job, resettlement is futile, as far as Breen is concerned. "The Indochinese refugees have the work ethic down pat. Their absenteeism rate is next to nothing and a lot of them, qualified professional people, are eager to take entry level and low-paying jobs," he said.

"And this area's current unemployment rate is 3.1 percent, so there's no problem from the standpoint of Americans losing work to them."

Minnesota already has become the home of 4,300 Vietnamese refugees, and Breen sees this as a plus. ARC would like to see another 1,000 resettled here.

"THE DEPARTMENT of Health, Education and Welfare gave this state its highest award for its success in 1976," Breen said. "That says to me that people are willing to help here — more than in any other state."

Central to the question of resettling those from the refugee camps in Thailand are the Hmong, a rural people from the hills of Laos. There already are 1,100 Hmong in St. Paul.

"They were hard fighters with the U.S.," Breen stressed.

Breen, who just returned from Washington after a week of lobbying on the refugees' behalf, said the commission's biggest need is sponsors.

Sponsorship costs little and it works like this:

A PERSON, family, company or church group who wants to help simply promises to provide some kitchen utensils, some clothing and a week's supply of groceries. Refugees receive a physical before coming to the United States and any medical needs are taken care of by the government.

A sponsor greets the refugee at the airport and takes him to housing that has been arranged in advance. ARC often has leads on housing, clothing and furniture and is eager to help anyone who would like to be a sponsor. ARC's phone number is 332-5365.

St. Paul Pioneer Press

City Life

Wednesday
April 11, 1979

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St. Paul Pioneer Press/Dispatch

Big problem for emigres is education

By SYLVIA LANG
Staff Writer

During the war in Indochina, the CIA hired Hmong tribesmen from northern Laos to serve as special forces in the fight against the Communists.

The Hmong (pronounced "mong") soldiers fought valiantly but the Communists finally drove them from their homeland. And many Hmong did what they thought was the only alternative. They migrated to the United States — the country that owed them a favor.

Some of the states have reciprocated more than others. Minnesota is one of the good guys.

AS A RESULT, 1,000 Hmong now live in Minnesota — 650 more than six months ago. Most have settled in St. Paul. And more are on the way.

"They don't mind the cold weather; remember, they're mountain people. They also have leaders here; they're a people who need leaders. And they have found opportunity here for education and employment," said Hung Huu Nguyen, Indochinese education specialist for the state Education Department.

The Hmong are having educational problems — "big problems — very big problems," according to Nguyen. And that means job problems, because without education they can't get the jobs that drew them here.

THE MAJORITY of Hmong are illiterate. Not only can't they read or write English but they're also unable to write in their own language. The Hmong didn't have a written language until 10 years ago, when missionaries devised it, and it still hasn't gained popular usage.

Bilingual, bicultural teachers, already teaching double classloads because of the influx of Hmong, thus have a triple burden.

Many students who have been placed in the tenth, eleventh and twelfth grades actually have abilities at about the second or



Hung Huu Nguyen
Education specialist

third grade level, Nguyen said.

Because of the absence of materials written in Hmong, teachers have to improvise and hope for the best.

ST. PAUL HAS two bilingual teachers who are Hmong — Xang Vang and Chia Vang. That helps, Nguyen said.

Also hopeful, he said, is that five Hmong bilingual teachers — through a grant provided by the Midwest Resource Center in Illinois — last month began translating social studies curriculums for Hmong sixth, seventh and eighth graders. Bilingual teachers in other states also are translating basic mathematics and science curriculums that can be used to teach the Hmong. The materials should be ready by the next school year.

Nguyen said Hmong children in early elementary school grades are having less difficulty than the junior and senior high kids. Noting that young children generally can pick up two or three languages and speak each with equal fluency, Nguyen said these youngsters can adapt without much extra teacher help.

Sudden influx of Asian students baffles educators

By SYLVIA LANG
Staff Writer

An influx of Southeast Asian students into Minnesota's elementary and secondary schools is baffling state and local educators.

No one apparently foresaw the migration, so the schools don't have enough funds, programs or teachers to help the students — most of whom can't speak English.

The Indochinese population in Minnesota increased from 3,100 last January to 4,300 in February.

At last count, 1,258 Indochinese children were enrolled in Minnesota schools, including 778 Vietnamese, 380 Hmong, 40 Laotians and 60 Cambodians.

In St. Paul, an anticipated enrollment at the start of the school year of 60 Indochinese students has swelled to beyond 300.

Most of the new students here are Hmongs, refugees who left the war-ravaged northeastern hills of Laos and settled in other parts of the United States

before relocating in St. Paul.

TEACHING THESE children "is definitely more than a small challenge," said Julio Almanza, director of the St. Paul schools' bilingual-bicultural education program.

"What makes it worse is that we've heard we can expect another 250 such students before the end of the school year," he said.

Almanza said when the year began, only a small number of these students enrolled. "But now we're getting four or five new enrollments each week."

Since the students have such a limited grasp of English, they need intensive training in it. "Because of that," said Almanza, "we like to keep class sizes in our English as a Second Language program at about 15 students a teacher. But with the unanticipated number of new students, maybe 24, 25 or 26 are enrolled in each class."

Also, few teachers know the Hmong language. "So what we have to do is get Hmongs to work as educational assistants," he said.

ANOTHER PROBLEM is that Hmong tradition-

ally is a spoken language, only recently having been recorded in written form, and therefore few written teaching aids are available.

"It's a very difficult problem," said Brian Kanes, researcher for the state Education Department. "We've been getting calls from all around the state from schools asking what to do about teaching these kids."

He said if enrollments of Southeast Asian students continue to climb, the state will have to provide more programs for training teachers in bilingual, bicultural education. "None of our colleges are training bilingual teachers, although the University of Minnesota and Mankato State University have expressed interest in setting up programs," he said. The university currently has only a master's program in Teaching English as a Second Language.

KANES SAID RESEARCH has shown students who are taught subject matter in their native language "learn better than those forced to learn through a second language."

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St. Paul Pioneer Press/Dispatch

St. Paul Pioneer Press

City Life

Tuesday

April 10, 1979

Education Commissioner Von Valletta said in addition to the Hmong influx, large increases in Iranian students also have been reported in state schools.

"It (the influx of foreign students) is a major problem because it's so completely unexpected," she said. "Had the schools known these students were coming, they could have at least applied accordingly for proper discretionary funds for needed programs. To get these funds, you have to apply at least a year an advance."

"I feel for the schools," said Jane Kretzman, director of the state Welfare Department's Indochinese resettlement program.

She said within the next two weeks she will be talking to the regional director of the the U.S. Health, Education and Welfare Department about getting special funds for added bilingual, bicultural programs.

Kretzman noted an appropriations bill is before Congress that would give school districts \$450 a student brought here under Indochinese relocation. "But that bill's in limbo," she said.



Mrs. Vinh Dan



Nga Truitner



Vu Khac Khoan

Vietnamese here strive to save, share culture

By ANN BAKER
Staff Writer

Folk Ways

It's hard to be a Vietnamese refugee in America and not feel homesick.

"You leave too much of yourself behind," one of them said this week. "All the Vietnamese feel this."

A conference called "How to Save Our Culture" opens at 9 a.m. today and runs through Sunday at the International Institute, 1684 Como Ave. It is mostly about Vietnamese traditions, but speakers from Finland, the Philippines and Hungary also will take part.

The man who organized the conference, Professor Vu Khac Khoan, Bloomington, said he hopes it will be the start of a national committee to preserve Vietnamese traditions for Vietnamese people here and to share the traditions with others.

"Other people from other cultures have lost their languages," he said. "I'm afraid my grand-

daughter will forget her Vietnamese, not just the language, everything, the painting, the history, the literature."

In America, he said, everybody brings a heritage to share. "You have to contribute, or you don't pay."

Vietnamese is rich in folklore, proverbs, poetry passed from generation to generation, both by the written word and by the spoken and sung word.

Nguyen Dinh Hoa, linguistics professor at the University of Southern Illinois, Carbondale, talked about his language and folklore in a telephone interview this week. He will speak at the conference luncheon today.

Most Vietnamese, proverbs, he said, are in rhymes, which of course do not translate literally into English.

One popular saying, reminiscent of "spare the rod," goes: "If you love a child you give him the spanking. If you hate the child you let him go."

Another goes: "When you are young you rely on your father. When you are old you rely on your children."

The best-loved poem in Vietnam is the narrative "Tale of Kieu," 3,254 lines long. It was written by a poet and statesman of the 18th century, Nguyen Du, but has been passed orally among Vietnamese. Nearly every Vietnamese baby has been lulled to sleep with the "Tale of Kieu," about a beautiful young woman who becomes a concubine to save her family but through love and kindness eventually reunites with her family and fiancé.

To understand another language and its culture, said Pro-

Vietnamese tall tale

A traveler comes home and tells of an enormous ship he has seen — so long that if a 12-year-old boy starts walking from its bow, by the time he reaches the mast he has grown a long, white beard and before he gets to the stern he has died of old age.

"That's nothing," says a villager to the traveler. "Once I walked through a forest where the trees were so tall, it took a bird 10 years flying straight up to even approach their halfway mark."

"You're a liar," says the traveler."

"How can I be?" says the villager. "Where else could a tree be found to be a mast for the ship you saw?" — This is one of many folk tales recorded in "Vietnamese Legends" by George Schultz, available at the St. Paul Public Library.

fessor Nguyen, you have to "switch to a different way of cutting up reality." Different kinds of distinctions matter depending on your life and traditions.

Vietnamese, for example, has only one word for both blue and green: "xanh."

If you want to distinguish between them, you say the xanh of the sky of the xanh of the tree leaves.

But it has many different words for rice: one for rice as a cereal, another for rice as a seedling, others for the mature rice before it is husked, after it is husked, before it is polished, before it is cooked and after it is cooked.

One Vietnamese woman living in St. Paul, Mrs. Vinh Dan, said she has trouble getting used to the way children are reared in this country.

"In Vietnam when children go in or out of the house they say, 'Goodbye Mommy and Daddy' in respectful terms. Here it's 'Hi

Mom,' and I don't like that. When you talk to your son or daughter in Vietnam they answer with a bow, 'Ya.' Here it's 'Uh-huh' or 'Huh-uh.'

"At the same time," said Mrs. Vinh, "there are so many customs of the American life that are good. In Vietnam students automatically have to study and graduate and there is no choice about their future. But here the teacher and the students are close and friendly. The teacher can be a guide. I like it.

"The life here is easy. I think it's almost okay for us. But sometimes I feel homesick."

Many Vietnamese have been especially homesick for a place to pray in their traditional way, said Nga Truitner, counselor of refugees at the International Institute.

The Vietnamese Buddhist Society, which she organized two years ago, has bought a house at 1261 N. Dale St., converted it to a temple (pagoda), and will hold its grand opening there at 8:30 a.m. Sunday.

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EUS-002 EAST/WEST ACTIVITY. Composed of four large sheets which can be used as display posters or cut up into separate activities. The projects, which include Chinese character writing, Japanese origami, Pilipino sipa balls and Hawaiian poi are primarily a lesson in cultural universality emphasizing activities in different cultures. The educator must be careful not to turn the lesson into examples of the "exotic Orient." *JACP*

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DANIELS, ROGER. CONCENTRATION CAMPS USA: JAPANESE AMERICANS AND WORLD WAR II. Holt, Rinehart, Winston, Inc., 1971. The relocation of 112,000 West Coast Japanese of whom two-thirds were American citizens.

DANIELS, ROGER AND HARRY KITANO. AMERICAN RACISM. Prentice-Hall, Inc., 1971. Defines the various elements of racism in our society.

HSU, HAI-YU AND HELEN PALUBINSKAS, editors. ASIAN AMERICAN AUTHORS. Houghton Mifflin Company, 1972. Contains selections of prose and poetry by Chinese, Japanese, and Pilipino American writers. This is a good introduction to Asian American literature and is tailored for high school students, but some of it is suitable for younger students. The authors include questions at the end of each selection. Some of the ideas may be misinterpreted if you do not have a strong background in Asian American history and culture. *AB*

KINGSTON, MAXINE HONG. THE WOMAN WARRIOR. Vintage Books, 1976. First person account of growing up female and Chinese American in California. The story should be analyzed in relation to the effects of racism and sexism on an individual who is an Asian American woman.

KITANO, HARRY H.L. JAPANESE AMERICANS, THE EVOLUTION OF A SUBCULTURE. Prentice-Hall, 1969. A sociological study accompanied by a brief history. The Japanese Americans should not be used as an example of a "success story" or minority Horatio Alger story as indicated in the preface. The examination of cultural values is not necessarily complete or correct. This book is a supplementary text which should be read critically.

NEE, VICTOR G. AND BRETT DE BARY NEE. LONGTIME CALIFORN': A DOCUMENTARY STUDY OF AN AMERICAN CHINATOWN. Houghton Mifflin Company, 1974. Comprehensive study of the evolution of the Chinese community in San Francisco through interviews and conversations with residents. Traces the historical development from the late 19th century to the present.

NOVARRO, JOVINA, editor. DIWANG PILIPINO. University of California, 1974. A collection of articles, stories and poems documenting the experiences of Pilipinos in America as viewed, analyzed, interpreted, and experienced by Pilipinos.

OGAWA, DENNIS. FROM JAPS TO JAPANESE: THE EVOLUTION OF JAPANESE AMERICAN STEREOTYPES. McCutchan Publishing Corporation, 1971. An exploration of the changes in the image of Japanese Americans. These changes should be contrasted with what is viewed through the media in regard to Japanese Americans. *AB*

QUINSAAT, JESSE. ed. LETTERS IN EXILE. Regents of the University of California, 1976. Selection of essays and articles reflecting the history of the Pilipinos in America - immigration obstacles and conflict, how discriminatory practices led to the exclusion of the Pilipino and the present plight of elderly Pilipinos.

SUNG, BETTY L. THE STORY OF THE CHINESE IN AMERICA. Macmillan, 1967. This is a well documented book which is helpful for its statistics. It is, however, strongly assimilationist, so Chapters 11-15 should be read carefully and critically. It should not be used as the central text. For example, Roots: An Asian American Reader would be the central text.

VISUAL COMMUNICATIONS. IN MOVEMENT, A PICTORIAL HISTORY OF ASIAN AMERICANS. Visual Communications/Asian American Studies Central, Inc., 1977. Photographic history of the immigration, work, and community of the Asian American people. Captions accompanying pictures offer detailed descriptions.

WANG, DAVID HSIN-FU. ASIAN AMERICAN HERITAGE, AN ANTHOLOGY OF PROSE AND POETRY. Simon and Shuster, 1974. A collection of short stories, poems, essays, and novel excerpts by both immigrant and American-born Asians. *JACP*

V. Readings for Educators and Students

ASIAN WOMEN. Berkeley, 1971. This book came out of a class of Asian women at Berkeley. It is slightly uneven in quality, but useful in a women's studies course. It must be used carefully as there are some basic differences between a white women's group and a Third World group. For Asian women, the enemies are men and the systems of capitalism, racism, and imperialism. *JACP*

CHINESE AMERICANS: SCHOOL AND COMMUNITY PROBLEMS. Integrated Education Associates, 1972. An excellent series of articles on present day problems facing the Chinese Americans. *AB*

GEE, EMMA (general ed.). COUNTERPOINT: PERSPECTIVES OF ASIAN AMERICA. University of California, Los Angeles, 1976. The sequel to Roots containing a comprehensive collection of articles on and by Asian Americans. Three major sections are: Critical Perspectives, Contemporary Issues and Interactive. Included are essays, stories and poems. *JACP*

HOSOKAWA, BILL. NISEI: THE QUIET AMERICANS. William Morrow and Co., Inc., 1969. A comprehensive history of the Japanese in America.

JACOBS, PAUL, SAUL LANDAU AND EVE PEEL. TO SERVE THE DEVIL, VOLUME II: COLONIALS AND SOJOURNERS. A look at the Chinese, Japanese and Hawaiians in American history with a great collection of documents. *AB*

LAI, H. MARK AND PHILIP P. CHAY. OUTLINES: THE HISTORY OF THE CHINESE IN AMERICA. 1972. A comprehensive and detailed outline thoroughly summarizing every important aspect of Chinese American history including the modern Chinese community. *AB*

LYMAN, STANFORD. ASIAN IN THE WEST. Western Studies Center, 1970. This book contains detailed, informative background and a wealth of sociological data about Asian immigration life, etc. in the United States. Every teacher considering working Asian American units into their course curriculum should read this text. *AB*

MORALES, ROYAL F. MAKIBAKA: THE PILIPINO AMERICAN STRUGGLE. Mountainview Publishers, 1974. A presentation of the history of Pilipinos in our country with an in-depth look at today's senior citizens and newcomers. *AB*

OKIMOTO, DANIEL. AMERICAN IN DISGUISE. Weatherhill Books, 1971. A third generation Japanese and his search for his dual identity in Japan and the United States. *AB* *JACP*

TACHIKI, AMY, EDDIE WONG AND FRANKLIN ODO, editors. ROOTS: AN ASIAN AMERICAN READER. Regents of the University of California, 1971. The basic text on Asian Americans divided into three parts: history, identity and community. The history section focuses on specific events. Interviews and poems are interspersed among the articles. Recommended for all teachers embarking on an Asian American unit. This text is written by and for Asian Americans. *AB*

IV. Visual Aids

AMERICA'S CHILDREN. Scott Education Division, 1970. Five sound filmstrips each with phonodisc or tape cassettes.

Attempts to show similarities and differences of five ethnic groups--Chinese American, Puerto Rican, American Indian, Mexican American, and Afro-American--and the way they adjust to living with others outside their own group. Ching dao (Island of Gold) presents the American background and Chinese heritage of an enthusiastic youngster growing up in New York City's Chinatown. Primary to Intermediate levels.

CHILDREN OF THE INNER CITY. Society for Visual Education, 1970. Six sound filmstrips, each approximately 65 frames, 16 minutes, with 3 phonodiscs and teacher's guide, or with tape cassettes.

Photographs present the problems of six different ethnic groups concerned with preserving their own cultures while attempting to join the mainstream of American life. "Cynthia: Japanese American Girl" shows Cynthia at home, in school, and participating in religious and neighborhood activities. Other strips include children who are Puerto Rican, Afro-American, Mexican American, Native American, and white Appalachian. Intermediate level.

FIVE FAMILIES. Scholastic, 1972. Five sound filmstrips, each with phonodisc or with tape cassettes.

Authentic color photographs of real children and their families--with representative background music--covers different geographical and cultural areas in the U.S. "Chinatown" focuses on the Yongs who live in San Francisco's Chinatown, speak Chinese at home, eat authentic Chinese food, and celebrate Chinese holidays. Other strips focus on Black Americans, Navajo Indians, Mexican Americans, and a circus family. Primary-Intermediate level.

MINORITIES HAVE MADE AMERICA GREAT. Set 2. Warren Schloat, 1968. Six sound filmstrips, each approximately 68 frames, 12 minutes each with phonodisc or with tape cassettes.

One strip in the series recounts the history of the Chinese and Japanese in the U.S. from the building of the transcontinental railroad through the internment camps of World War II and closes with the Asian contributions to the U.S. culture. The set also includes two strips on the Native Americans, two on the Puerto Ricans, and one on the Mexican American. Junior high level.

PREJUDICE IN AMERICA: THE JAPANESE AMERICANS. Multi-Media Productions, 1971. Four sound filmstrips with two phonodiscs and teacher's guide with reference listings or with tape cassettes.

Four segments cover the Japanese American experience in America: history, evacuation camps and post-war experiences. Junior high level and above.

RELOCATION OF JAPANESE AMERICANS: RIGHT OR WRONG? Zenger, 1971. Two sound filmstrips, 10 photo aids, and teacher's guide, with phonodiscs or cassettes.

The first part presents the history of Japanese Americans in the U.S. from the late 1800's, shows how Japanese adapted themselves to a new life and examines the prejudice faced by them. The second part deals with the wartime experience from Pearl Harbor, to camp life, to the final order closing the camps.

THE JAPANESE AMERICAN: AN INSIDE LOOK. Multi-Media Productions, 1973. Two filmstrips, record or cassette, with teacher's guide.

Speaks of the concepts of (1) citizenship, (2) prejudice, and (3) minority experience and is narrated by Florence Yoshiwara. Intermediate and junior high levels.

16MM Films

THE GOLDEN MOUNTAIN ON MOTT STREET. Carousel, 1972. 34 minutes, \$360. Color.

Thought-provoking study of the Chinese who came to America seeking glory and riches from the golden mountain. The majority became cooks and laundry persons and maintained old customs and language. Today's American-born youth are rebelling against traditions and confronting the problems inherited as an ethnic minority. Junior high level and above.

IN A SPRING GARDEN. Weston Woods, 1967. 6 minutes, \$90. Color.

Based on the book by Richard Lewis, using the illustrations by Ezra Jack Keats. Primary level.

MINORITY YOUTH: AKIRA. BFA Educational Media, 1971. 14½ minutes, \$195. Color.

Akira, a Japanese American youth, describes how it feels to be a part of two cultures. At home, Japanese customs are practiced and Japanese is spoken; at school Akira leads a "typical" American boy's life. Junior high level and above.

NISEI: THE PRIDE AND THE SHAME? Macmillan Films, Inc., 1959. 25 minutes, \$150. Black and white.

This film is a segment of Prudential's television series, "20th Century", narrated by Walter Cronkite. The Japanese American internment experience is explored and analyzed. Senior high level.

SIJUMEI WONG: WHO SHALL I BE? Learning Corporation of America, 1971.
18 minutes, \$220. Color.

Story of a Chinese American girl whose experiences in public school help her resolve a conflict of values. Shall she attend the ballet class she wants to attend or the Chinese classes her father wishes her to attend? An honest picture of the conflicts faced by a child of one of America's diverse ethnic groups. One in the "Many Americans" series. Intermediate and upper level.

Symbols

- *AB* Amerasia Bookstore, 338 East 2nd Street, Los Angeles,
California 90012.
- *JACP* Japanese American Curriculum Project, Inc.
P.O. Box 367, 414 East 3rd Avenue, San Mateo,
California 94401

Compiled by:
Gloria L. Kumagai
February, 1978



SAINT PAUL PUBLIC SCHOOLS

URBAN AFFAIRS / TITLE IV-C PROJECT

INTEGRATING ASIAN AMERICAN CURRICULUM INTO THE CLASSROOM

NORTH END ELEMENTARY SCHOOL 27 EAST GERANIUM AVENUE ST. PAUL, MINNESOTA 55117 TELEPHONE: (612) 488-8081

AUDIO VISUAL MATERIALS

Filmstrips

Secondary:

ASIAN MAN: CHINA

Encyclopedia Britannica Educational Corp., 1977

Despite its sexist title, the content of this set deals with various aspects of the traditional Chinese culture.

CHINESE AMERICANS - REALITIES AND MYTHS

The Association of Chinese Teachers, 1977

Four sound filmstrips covering the history of the Chinese American, their current community, and misleading stereotypes:

- 1) "Forgotten Pioneers"
- 2) "Challenge to the American Dream"
- 3) "Chinese Americans Today"
- 4) "Mislabeling People"

THE CHINESE AMERICAN - ACCENT ON ETHNIC AMERICA

Multi-Media Productions, 1972

Historical perspective of the Chinese in America--investigation of the Chinese immigrants' goals and hardships. Discriminatory actions of the government is also briefly described.

THE FILIPINO AMERICANS AMONG US

Clover Park School, 1977

Produced by the Filipino American educators of Washington. In-depth look at the cultural and educational history of the Filipino Americans.

FILIPINOS IN HAWAII

General Assistance Center for the Pacific, Hawaii, 1974

Introduction to the history of the Filipinos in Hawaii.

PREJUDICE IN AMERICA - THE JAPANESE AMERICANS

Multi-Media Productions, 1971

Four filmstrips covering the Issei, Nisei wartime and contemporary experience.

Developed by the JACP and is narrated by Florence Yoshiwara.

JAPANESE AMERICAN RELOCATION, 1942
Oleott Forward, Inc., 1970

Filmstrips, picture cards, game cards, and student reading books provide information on the relocation of Japanese Americans. For use with secondary students.

MINORITIES HAVE MADE AMERICA GREAT
Warren Schloat Productions, 1975

One strip in the series recounts the history of the Japanese and Chinese in the United States from the building of the transcontinental railroad through the internment camps of World War II, and closes with the Asian contributions to the United States culture. The set also includes two strips on the Native Americans, two on the Puerto Ricans, and one on the Mexican Americans.

THE OTHER FORTY-NINERS
Multi-Media Productions, Inc., 1972

History of the Chinese immigration to the United States, covering the Gold Rush, the growth of prejudice against the Chinese, anti-Chinese propaganda, the labor party's view, and the culmination.

RELOCATION OF JAPANESE AMERICANS - RIGHT OR WRONG
Zenger Productions, Inc., 1970

Filmstrip is divided into two parts. The first part presents the history of Japanese Americans in the United States from the late 1800's, shows how Japanese adapted themselves to a new life, and examines the prejudice faced by them. The second part deals with the wartime experience from Pearl Harbor, camp life, to the final order closing the camps. Ten photo aids accompany the set and teacher's guide.

UNDERSTANDING INSTITUTIONAL RACISM
The Racism and Sexism Resource Center for Educators, 1978

A comprehensive introduction to the concept of institutional racism is presented in this filmstrip set for secondary grade levels. How does racism affect employment, education, housing, women, etc.? What are some statistics showing the need for minority involvement?

WE'RE NOT ALL ALIKE
National Education Association, 1973

Series of discussions by Asians, Blacks, Chicanos, and Native Americans and an exchange of ideas among people from these four groups. Participants voice their individual viewpoints on the relationship of students in their ethnic group, and the schools, and society in which they live. (Teachers manual and suggestions for use included.)

Films

Secondary

ANYUNG AMERICA: TWO KOREAN FAMILIES
Macmillan Films, Inc., 1978

This documentary compares the experiences of two Korean families in America: one recent immigrant family working to maintain a grocery business; the other a more established family of concert musicians.

CRUISIN' J-TOWN
Visual Communications

Asian American musicians express their ethnic identity through the music they play in this film, offering a nontraditional perspective of Asian American music.

THE JAPANESE AMERICANS
Handel Film Corp.

The history of the Japanese Americans is presented from the Perry visit to Japan to contemporary Japanese American communities.

JUNG SAI-CHINESE AMERICAN
Macmillan Films, Inc.

A Chinese American journalist discovers her ethnic origins by traveling through the West and interviewing many Chinese on the early coolie labor, the work on the railway and in the mines, and the development of Chinatowns.

THE NISEI-PRIDE AND SHAME
Macmillan Films, Inc., 1959

Narrated by Walter Cronkite, this film is part of the television series "20th Century." The Japanese American internment experience is explored and analyzed.

PIECES OF A DREAM
Visual Communications

Film presents an overview of the struggles of Asian American farm laborers in the Sacramento River Delta. Scenes of daily farm life in the Delta, historical events, and the life of the younger generation provides insight into the contemporary problems of the Asian American laborers.

THE FILIPINO IMMIGRANTS
Filipino Development Associates, 1978

This documentary film describes the Filipino immigration to America, the obstacles the immigrants encounter and the development of self-help organizations.

SAN FRANCISCO FLOWER MARKET
Trumpet Film Productions

The development of San Francisco's flower market by Italian and Japanese immigrants is described in this film.

WATARIDORI: BIRDS OF PASSAGE
Visual Communications

Through collected interviews with three Issei (first generation Japanese Americans) the history of Japanese immigration to the United States is described.

WONG SINSAANG
Visual Communications

This documentary film provides an in-depth portrait of a Chinese laundryman in the United States.

Compiled by:
Sharon Shiraiwa
December 22, 1978

RESOURCES AND
MATERIAL(S):

- . "Chinese Americans: Realities and Myths," The Association of Chinese Teachers, San Francisco, 1977.
- . Worksheet on Time Line.
- . Post Test and Key.
- . Newsprint and markers.
- . Reading Skills text for cause and effect background.

Time Line Worksheet

Time Line Instructions:

Place these events in the proper place on the time line. The first and last events have been marked on the time line for you. If an event happened between lines on the time line, write in the date where it belongs. For example, if an event happened in 1882, place it between 1875 and 1885. Naturally, you should place it closer to 1885 than to 1875. Use the packets on your table for finding the correct order of events.

1. Passage of Foreign Miners Tax.
2. Cubic Air Ordinance.
3. Opium War.
4. Chinese population down to 62,000 from 132,000.
5. Chinese Americans join war industries and armed forces of United States against the Japanese.
6. No Chinese women allowed to come to United States as wives of Chinese Americans.
7. Scott Act.
8. Taiping Rebellion
Red Turban Rebellion.
9. Chinese population increases to 4018.
10. Chinese laborers move into agriculture, fishing, manufacturing, and service industries.
11. Queue Ordinance.
12. Chinese population increases to 20,025.
13. Chinese are in the mining industry.
14. Laundry Ordinance.
15. Alien Land Act.
16. Chinese Exclusion Act.
17. Chinese Exclusion Act repealed.

Post Test

- Put E (early) if the event occurred before 1851.
- Put M (middle) if the event occurred between 1851 - 1920.
- Put L (late) if the event occurred after 1920.

Events:

- 1) _____ Passage of Foreign Miners Tax.
- 2) _____ Cubic Air Ordinance.
- 3) _____ Opium War.
- 4) _____ Chinese population down to 62,000 from 132,000.
- 5) _____ Chinese Americans join war industries and armed forces of United States against the Japanese.
- 6) _____ No Chinese women allowed to come to United States as wives of Chinese Americans.
- 7) _____ Scott Act.
- 8) _____ Taiping Rebellion
Red Turban Rebellion
- 9) _____ Chinese population increases to 4018.
- 10) _____ Chinese laborers move into agriculture, fishing, manufacturing, and service industries.
- 11) _____ Queue Ordinance.
- 12) _____ Chinese population increases to 20,025.
- 13) _____ Chinese are in the mining industry.
- 14) _____ Laundry Ordinance.
- 15) _____ Alien Land Act.
- 16) _____ Chinese Exclusion Act.
- 17) _____ Chinese Exclusion Act repealed.

NAME: Sandy Hall

SCHOOL: Washington Sr. High

SUBJECT: Title I - Reading

GRADE LEVEL: Sr. High

TITLE OF LESSON: Comparing Symbol Systems

KEY CONCEPT(S): Symbolism

GENERALIZATION(S): Many languages use symbols to represent words.
There is a difference between the Chinese and English symbol systems.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to write the English word for ten Chinese characters.

TEACHING
PROCEDURE(S):

- 1) Divide the class into small groups.
- 2) Pass out worksheet #1. Students will use their knowledge of the English symbol system to make up nonsense words. Groups will exchange lists of nonsense words, and the group which reads another group's list most accurately will win. Reading must be done aloud. The group may pick one reader to represent them. They should advise the reader on the "proper" pronunciation.
- 3) Pass out worksheet #2. Students will write and memorize the Chinese characters for ten words.
- 4) Play a concentration game. Students will match the Chinese character with the English word to make a match.

EVALUATIVE
PROCEDURE(S):

- 1) Students will make a list of ten nonsense words which adhere to the rules of English sound/symbol system. They will be given a list of letters and letter combinations to use. (Use Post Test #1)
- 2) Students will write the English word for a list of ten Chinese characters. (Use Post Test #2)

RESOURCES AND
MATERIAL(S):

- . Worksheets #1 and #2.
- . Concentration game made on small cards. Chinese characters will be on one card and English words on the "match" card.
- . Pre and Post Tests #1 and #2.

Worksheet #1

In English, letters stand for sounds. The letter "t" stands for the sound you hear at the beginning of the word "top." The letter "a" may stand for the sound you hear in the middle of the word "hat" or for the sound you hear in the middle of "hate." Because you know the sounds letters stand for in English, you can read "nonsense" words such as "glup," or "boiger."

Use the following letters and letter combinations to make "nonsense" words. Decide how they should be pronounced. Exchange your list with another group. The group which is able to pronounce another group's list most accurately will win. You may choose one person in your group to be the word reader. Coach him/her so that he/she reads the pronunciation the group has agreed is correct.

Vowels:

a, e, i, o, u (y)

1.

2.

Consonants:

3.

r, t, s, l, p, w, b, m

4.

Vowel Pairs:

5.

oi, ou, ea, ai, au, ie

6.

7.

Prefixes/Endings

8.

re-

9.

un-

dis-

10.

-ing

11.

-ed

-er

12.

13.

14.

15.

Worksheet #2

Sound/Symbol Relationships

In Chinese, characters stand for objects or ideas. Characters often have sound symbols too, but these are out of date and do not really show how the word is pronounced. (This is like the silent "k" at the beginning of "knight.")

Listed below are ten Chinese characters and the objects or ideas they represent. Look at them closely. Reproduce them in the spaces provided. Memorize them. A "test" will be given, and the group recognizing the greatest number of characters will win.

<u>Word/Idea</u>	<u>Character</u>	<u>Write</u>
1. Sun	日	
2. Woman	女	
3. Eye	目	
4. Big	大	
5. Work	工	

6. Person

7. One

8. Two

9. Tree

10. Forest

人
一
二
木
林

Post Test #1

From the following list of letters and letter combinations, make ten "nonsense" (not real) words which follow English rules. (These words should look like English words.)

Vowels:

a, u, i, o, u, (y)

Consonants:

r, t, s, l, p, w, b, m

Vowel Pairs:

oi, ou, ea, ai, au, ie

Prefixes/Endings

re-
un-
dis-

-ing
-ed
-er

Post Test #2

Characters

English Words

1

一

2

木

3

目

4

女

5

工

Characters

English Words

6

二

7

日

8

大

9

人

10

林

Concentration Game

Sun

Person

Woman

One

Eye

Two

Big

Tree

Work

Forest

一

二

木

日

目

大

女

人

工

林

NAME: Sandy Hall

SCHOOL: Washington Sr. High

SUBJECT: Reading

GRADE LEVEL: Sr. High

TITLE OF LESSON: Using a New Symbol System

KEY CONCEPT(S): Symbolism

GENERALIZATION(S): While things and ideas may be similar, they have labels or names which differ among cultures. Many Americans are bilingual. Laotian Americans may be able to speak English and Lao.

BEHAVIORAL

OBJECTIVE(S): Students will be able to associate some Lao words with their English equivalent.

TEACHING

- PROCEDURE(S):
- 1) Students should be provided with some background information on Laotian Americans.
 - . Where is Laos?
 - . Why are some Laotians immigrating to America? (To escape from the political situation in Laos.)
 - . Who are the Hmongs? (The Hmongs are an ethnic group in Laos. Approximately 10,000 Hmongs have immigrated to the United States; 800 Hmongs have settled in the Twin Cities area. Use the article, "Lao Nomads Find City's a New Jungle," in the Supplementary Materials section for more information.)
 - 2) Discuss the experience of learning another language.
 - . To learn another language, you must learn a new set of words which symbolize the same ideas/objects you know in English.
 - . What words for objects do you know in another language?
 - 3) If time permits, have students create words for several objects in the room. Have them label those objects with signs (markers) and memorize the words.

As a test, remove all the signs and have students replace them correctly.

TEACHING
PROCEDURE(S):

- 4) Students will be given a list of Laotian words with their corresponding English meanings. (Invite a resource person to explain the Laotian alphabet and accent system.)
- 5) Give students time to practice pronouncing the words. Students should learn to visually recognize the Laotian word for the English equivalent.
- 6) Have students create their own game of Lao Bingo. Use the board pattern and Laotian words provided at the end of this lesson.

The Bingo card will contain words in Lao. English words will be called and markers must be placed on the corresponding Laotian word.

- 7) Have students create label cards for item in the room using those Laotian words.

When adequate memorization time has been given, labels will be removed and students will be asked to replace them correctly.

EVALUATIVE
PROCEDURE(S):

Students will first complete a worksheet asking them to match the correct English word to the Laotian word. Using this guide, they will be given a list of simple sentences with words missing. Students must guess which word is missing and supply the correct Laotian word.

Post Test #1 Key

- | | | | |
|------|------|------|-------|
| 1. C | 4. E | 7. J | 10. A |
| 2. D | 5. G | 8. I | |
| 3. B | 6. H | 9. F | |

Post Test #2 Key

- | | | | |
|----------|---------|---------|----------|
| 1. 3(B) | 4. 6(H) | 7. 7(J) | 10. 8(I) |
| 2. 10(A) | 5. 1(C) | 8. 4(E) | |
| 3. 9(F) | 6. 5(G) | 9. 2(D) | |

RESOURCES AND
MATERIAL(S):

- . "Lao Nomads Find City's a New Jungle," Minneapolis Star, Minneapolis, January 3, 1979.
- . Handout of Laotian and English words
- . Materials for Lao Bingo (game board, Laotian words)
- . Post tests using Laotian words
- . Materials for labeling cards.

Post Test #1

Match the Lac word with the correct English word.

- | | |
|-------------------------|---------------|
| ___ 1. ກ້ອງ | A. desk |
| ___ 2. ມຸ້ມໄວ້, ເບ້ຍໄວ້ | B. table |
| ___ 3. ໂຕະ | C. chair |
| ___ 4. ປ່ອງຢ້ຽມ | D. file |
| ___ 5. ກະດານ ຄຳ | E. window |
| ___ 6. ເງິນ | F. door |
| ___ 7. ສັດ | G. blackboard |
| ___ 8. ບ່ອນໄວ້ເຄື່ອງ | H. paper |
| ___ 9. ປະຕູ | I. closet |
| ___ 10. ຫຼັກ ມຸ້ມ | J. pencil |

Pronunciation Guide For Laotian Words

in Port Test #1

1. C (Kao e)
2. D (mi en vi) or (kep vi)
3. B (tdoh)
4. E (pong yem)
5. G (ka dan dam)
6. H (chia)
7. J (soh)
8. I (bohn tsai k(r)ung)
9. F (pa tu)
10. A (tang nang)

Post Test #2

Place the number for the Lao word which would make the sentence complete in the blank. Use Post Test #1 sheet for the numbers.

1. Please come to the _____. Dinner is ready.
2. Please sit down at your _____. Class is about to start.
3. She always slams the _____ when she leaves.
4. Please use a clean sheet of _____ for that assignment.
5. My father likes to sit in his favorite _____ when he watches T.V.
6. Please erase the _____.
7. You must use a #2 _____ to write with on that test.
8. Close the _____. It's too cold in here.
9. Please _____ those papers under "H" in that drawer.
10. Hang up your coat in the _____.

Laotian Bingo Board

Make several copies of this sheet and cut out the Laotian words. Glue the words to the Bingo board squares. Each board should have a different word arrangement.

ນຶ່ງ ນຶ່ງ

ນ້ອຍ

ນ້ອຍ ນ້ອຍ

ນ້ອຍ

ນ້ອຍ ນ້ອຍ

ນ້ອຍ ນ້ອຍ

ນ້ອຍ ນ້ອຍ

ນ້ອຍ

ນ້ອຍ

ນ້ອຍ

NAME: Ted Joyce

SCHOOL: Cratin

SUBJECT: Social Studies

GRADE LEVEL: Sr. High

TITLE OF LESSON: Who Are Asian Americans?

KEY CONCEPT(S): Ethnicity

GENERALIZATION(S): The United States has a multiethnic population.
The census breakdown only reflects a sample of the diversity of America's people.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to:

- 1) Identify various ethnic groups of Asian Americans.
- 2) Rank several ethnic groups according to their 1970 census population.
- 3) Analyze the Asian American population distribution using appropriate census forms.

TEACHING
PROCEDURE(S):

- 1) Who are Asian Americans? List several groups of Asian Americans showing the diversity within the broad category of "Asian Americans."
An example might be:

- Southeast Asian Americans
Cambodian -, Laotian -, Hmong -, Vietnamese American
- Eastern Asian Americans
Korean -, Chinese -, Japanese American
- Pacific Island Asian Americans
Filipino -, Samoan -, Polynesian American

- 2) Census Skills

- Break into small groups and distribute cards with several ethnic groups listed. Groups will rank the cards (each listing an ethnic group) according to population size. (Students are asked to make intelligent guesses in ranking the cards.)

- 3) Groups report their ranking order and offer reasons for the ordering.
- 4) Pass out the sheet ranking the ethnic groups in the United States in 1970 according to population size. Were there surprises?

**TEACHING
PROCEDURE(S):**

- 5) Since 1970, the Korean population in America has doubled. The recent Indochinese refugee immigration also occurred since 1970 and will significantly increase the Asian American population in the 1980 census.
- 6) Distribute pages from 1970 census of the Japanese, Chinese and Filipinos in the U. S. showing the regional distribution of these populations.

Supplementary Activities

- . Compile census information of Ramsey County and draw generalized conclusions on the diversity of the population.
- . Analyze census surveys in terms of population size accuracy, cautions in census usages, etc. How might census data be misleading and detrimental?

**EVALUATIVE
PROCEDURE(S):**

Students will analyze these sheets and answer the following questions.

- . What Asian American groups are counted in the 1970 census?
- . According to the 1970 census, rank the Japanese, Chinese, and Filipino populations in America.
- . Are there regional differences in the population of these Asian Americans? List several reasons for this.

**RESOURCES AND
MATERIAL(S):**

- . Japanese, Chinese and Filipinos in the U. S.: 1970 Census of Population, U.S. Bureau of the Census, Washington, 1973.
- . Sheets showing population size ranking of several ethnic groups in United States.
- . Cards, each listing one of the ethnic groups, for small group activity.

SIZE OF ETHNIC GROUPS IN THE UNITED STATES, 1970

(Total U. S. population - about 200,000,000)

Black	22,580,000
German	20,000,000
English	19,100,000
Irish	13,300,000
Scandinavian	10,000,000
Italian	7,200,000
Mexican	5,300,000
Polish	4,000,000
Russian	2,200,000
Puerto-Rican	1,500,000
Native American	792,730
Cuban	800,000
Japanese	591,290
Chinese	435,062
Pilipino	343,060
Korean	70,000

SIZE OF ETHNIC GROUPS IN RAMSEY COUNTY

(From 1970 Census)

Afro American (Black)	10,930
Polish American	3,704
Irish American	3,034
Native American	1,904
Mexican American	1,766
Czechoslovakian American	1,736
Chinese American	273
Japanese American	241
Pilipino American	190
Korean American	136
Hawaiian American	16

Black

Scandinavian

German

Italian

English

Mexican

Irish

Polish

Russian

Japanese

Puerto-Rican

Chinese

Native Americans

Pilipino

Cuban

Korean

NAME: Ted Joyce

SCHOOL: Cretin

SUBJECT: Social Studies

GRADE LEVEL: Sr. High

TITLE OF LESSON: Korean Immigration cf. Vietnamese Immigration--
Immigrants or Refugees?

KEY CONCEPT(S): Immigration

GENERALIZATION(S): Problems and experiences of immigrants to the United
States differ according to time period and world situation.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to:

- 1) Identify similarities/differences between the immigration of Korean and Vietnamese to this country.
- 2) Identify several reasons for Vietnamese immigration to America.
- 3) Describe some problems many Vietnamese refugees face in leaving Vietnam.

TEACHING
PROCEDURE(S):

- 1) Review the film, "Ahynung America," in terms of reasons for present Korean immigration to the United States.
- 2) List those reasons on the board for future reference.
- 3) Distribute several articles on recent Vietnamese immigration for student reading.
- 4) Discussion questions:
 - . Describe the political situation of present day Vietnam.
 - . Why are some Vietnamese immigrating? What problems are there in immigrating?
 - . Define "refugee." (One who flees for safety, especially to another country, as in time of political upheaval, war, etc.)
 - . Are those Vietnamese leaving the country as "refugees" or "immigrants?" Is there a difference?

- 5) For background student information on the situation of Vietnam (pre and during the war) read Vietnam, Land of Many Dragons.

EVALUATIVE
PROCEDURE(S):

- 1) Using the handout material, students will compare the immigration of some Korean and Vietnamese to this country by completing a worksheet.

Reasons for Immigration (1970's)

Korean

Vietnamese

- 2) Describe some of the conflicts many Vietnamese refugees face in leaving Vietnam.

RESOURCES AND
MATERIAL(S):

(For review of contemporary Korean immigration)

- . "Ahynung America: Two Korean Families," Macmillan Films, Mt. Vernon, 1978.
- . The Koreans in America, (Chapter IV), Patterson, Lerner Publications, Minneapolis, 1977.

(For background information on Vietnamese immigration)

- . Vietnam: Land of Many Dragons, H. Buell, Dodd, Mead and Company, New York, 1968.
- . "Viet-nam Refugees - The Trauma of Exile," from Civil Rights Digest, Vol. 9, No. 1, U.S. Commission on Civil Rights, Washington, D.D., Fall 1976.
- . "Why I Escaped From Vietnam," Nguyen Cong Hoan, from Newsweek Magazine, New York, October 31, 1977. (Available at Center)
- . Use other materials on the Indochinese immigration included in the Supplementary Materials section.

NAME: Ted Joyce

SCHOOL: Cretin

SUBJECT: Social Studies

GRADE LEVEL: Sr. High

TITLE OF LESSON: Problems Facing a Korean Immigrant Family--The Shims
(Part 1)

KEY CONCEPT(S): Conflict/Adjustment

GENERALIZATION(S): Nearly all immigrants to this country suffered conflicts
and contacts in America.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to:

- 1) Identify problems (conflicts) common to many immigrants.
- 2) Describe the economic and social situation of the Shim family, a recent Korean immigrant family.
- 3) Describe how the Shims are adjusting to and managing the conflicts they face.

TEACHING
PROCEDURE(S):

- 1) Show Part I of "Ahynung America," a two part film comparing the situation of two Korean American families. Part I recounts the experiences of the Shim family, recent arrivals from Korea. They are shown managing their family run grocery store and relaxing at home in their shared apartment. General characteristics of the recent Korean immigration are also described by a Korean American pastor of a New York City church. Self help classes are shown giving new immigrants English instruction.
 - . Why did the Shims come to America?
 - . What hopes/goals do they have for their future?
 - . What difficulties do they face living in New York? (managing their store, communicating in English, culture conflict, etc.)
 - . How do many Korean immigrants attempt to resolve some of the conflicts they face?
 - . What conflicts, not mentioned in the film, might Korean immigrants also face? (racial prejudice, discrimination)

TEACHING

PROCEDURE(S):

Supplementary Activity

Investigate the self-help and cultural organizations existing in the Twin Cities area used by Korean Americans.

- . What services are available to new immigrants?
- . Do many Korean Americans maintain and encourage cultural traditions for the community?

EVALUATIVE

PROCEDURE(S):

Students will answer essay questions.

- 1) What conflicts do many Korean immigrants face in everyday life in America?
- 2) Describe the economic and social situation of the Shim family, a recent Korean immigrant family.
- 3) Compare and contrast the immigration conflicts of the recent Korean immigrants and of the early European immigrants (1900's).

RESOURCES AND
MATERIAL(S):

- . "Ahynung America: Two Korean Families," (Part I), Macmillan Films, Mt. Vernon, 1978.
- . "Koreans in America," from Roots: An Asian American Reader, Amy Tachiki, et al., UCLA, 1971.

NAME: Ted Joyce

SCHOOL: Cratin

SUBJECT: Social Studies

GRADE LEVEL: Sr. High

TITLE OF LESSON: Problem Facing A Korean Immigrant Family--The Chungs (Part 2)

KEY CONCEPT(S): Conflict/Adjustment

GENERALIZATION(S): Nearly all immigrants face conflicts in America. There are a variety of ways to resolve these conflicts.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to:

- 1) Identify the steps taken by the Chung family to resolve some of the conflicts they faced as new immigrants to America.
- 2) Examine and describe the similarities and differences between the goals and attitudes of the Shim and Chung families.
- 3) Formulate a generalization concerning the resolution of some conflicts in immigration.

TEACHING
PROCEDURE(S):

- 1) Show Part II of "Ahynung America," a two part film comparing the lives of two Korean immigrant families in America. Part II portrays the Chung family as a well established group of concert musicians in New York. Already partly acculturated into the American life style, the Chungs discuss their past conflicts as immigrants to America and describe their hopes for the future.
 - . Why did the Chungs immigrate?
 - . What aspirations do they have for their future in America?
 - . How might their present occupations benefit/hinder their goals?
 - . What role did their ideas of America play in their acculturation?
 - . How do the Chungs differ from the Shims?
 - . Why do they differ?
 - . How did the Chungs and the Shims attempt to resolve some of their conflicts?

EVALUATIVE
PROCEDURE(S):

Students will answer essay questions on "Ahynung America."

- . Compare the experiences faced by the Shims and the Chungs in New York. What steps did the families take to resolve some of their immigratoon conflicts?
- . What role did their cultural values play in their everyday life (i.e., family life, attitudes toward America, etc.)?
- . How should conflicts in imzigration be resolved? Formulate a generalization concerning the resolution.

RESOURCES AND
MATERIAL(S):

- . "Ahynung America: Two Korean Families," (Part II), Macmillan Films, Mt. Vernon, 1978.
- . "Koreans in America," from Roots: An Asian American Reader, Amy Tachiki, et al., UCLA, 1971.

NAME: Augusta Strowder

SCHOOL: Open School

SUBJECT: Social Studies

GRADE LEVEL: Sr. High

TITLE OF LESSON: Relocation of Japanese Americans in World War II

KEY CONCEPT(S): Discrimination

GENERALIZATION(S):

- 1) Wars affect the lives of many people. During World War II, the lives of many Americans of Japanese ancestry were seriously disrupted.
- 2) Individual prejudices against a group of people can lead to public discrimination.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to:

- 1) Describe the various public sentiments leading to the internment of Japanese Americans during World War II.
- 2) Describe the attitudes of the Japanese Americans toward their relocation.
- 3) List several ways in which the lives of some Japanese Americans were disrupted/changed as a result of the internment.

TEACHING
PROCEDURE(S):

Day One

- 1) Display the poster issued by the Western Defense Committee ordering all persons of Japanese ancestry to prepare for relocation.
 - . When was this posted?
 - . To whom was this poster addressed?
 - . What area was affected?
 - . What is the poster's message?
 - . Do you think this poster was actually used?
- 2) Show "Nisei: Pride and Shame," a film segment of the T.V. series, "20th Century," narrated by Walter Cronkite. This segment focuses on the causes and effects of the relocation of over 110,000 Americans of Japanese ancestry during World War II.

TEACHING
PROCEDURE(S):

- (3) Discussion of the film should focus on the following points:
 - . Who was affected by the relocation?
 - . What were some reasons for the public's overt discrimination against the Japanese Americans?
 - . Were any of the fears and accusations against Japanese Americans founded in fact?
 - . Describe the relocation procedures.
- (4) For discussion purposes, use photos of the Internment from the Documentary Photo Aids packet. Analyze the photos in relation to the relocation experience.

Day Two and Three

- (5) Pass out copies of "Our Home on 38th Street," an article written by a Japanese American describing her Camp experiences.
- (6) Have students jot down notes about their readings.
 - . Where was this family living before their relocation?
 - . Where were they relocated?
 - . What provisions were made concerning their property?
 - . What did they do after the war?
 - . How did their internment affect their lives?
- (7) Have students read another account of the experiences of some Japanese Americans during the war, Citizen 13660 by Mine Okubo. Mine sketched her experiences in the relocation camps and offered short descriptions of each scene.
- (8) Students should use the same questions as #6 and jot notes about Mine Okubo's life during World War II.

Supplementary Activities

- . If time permits, additional accounts of the relocation experience can be read and discussed. E.g., Farewell To Manzanar, Nisei Daughter, and Internees.
- . A role play activity (5 days) can be used in the classroom, highlighting the loyalty oath dilemma many Japanese Americans faced during their relocation. (The Loyalty Questionnaire)

EVALUATIVE
PROCEDURE(S):

- 1) Ask students to describe some of the public's attitudes toward the internment of Japanese Americans during World War II.
- 2) Using a scene from Citizen 13660, each student will develop "feeling" captions (dialogs) for the figures.
 - . What is each person saying in this scene?
 - . What thoughts might be in their minds?
- 3) How were some Japanese Americans lives affected as a result of the internment?

RESOURCES AND
MATERIAL(S):

- . Citizen 13660, Mine Okubo, Arno Press, New York, 1966.
- . Evacuation notice poster issued by the Western Defense Committee (available at the Asian American Resource Center).
- . "Nisei: Pride and Shame," MacMillan Films, Inc., New York, 1959.
- . "Our Home On 38th Street," Ame Ishii, Jade Magazine, (Vol. 1, No. 4), Los Angeles, 1975.
- . "Relocation of Japanese-Americans," Documentary, Photo Aids, Mount Dora.

For Supplemental Activities:

- . Fairewell To Manzanar, Jeanne Wakatsuki Houston, Bantam Books, New York, 1976.
- . Internees: War Relocation Center Memoirs and Diaries, compiled by Takeo Kaneshiro, Vantage Press, New York, 1976.
- . "The Loyalty Questionnaire," Multi-Ethnic Role Playing Activities, Minneapolis Public Schools, ESEA Title IV-C, 1978.
- . Nisei Daughter, Monica Sone, Little, Brown and Company, Boston, 1953

NAME: Augusta Strowder

SCHOOL: Open School

SUBJECT: Social Studies

GRADE LEVEL: 9-12

TITLE OF LESSON: Occupations of Asian Americans

KEY CONCEPT(S): Contributions

GENERALIZATION(S): America was shaped and developed by many ethnic groups; some ways in which Asian Americans helped were in transportation, farming, industry, and construction.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to:

- 1) List five ways in which Asian Americans contributed in the shaping of America.
- 2) Cite differences/similarities between contributions between different groups of Asian Americans.
- 3) Name five Asian Americans who played important roles in shaping America.

TEACHING
PROCEDURE(S):

- 1) Ask the class to identify five stereotypic occupations of different ethnic groups in America.
 - . How do we learn these stereotypes?
 - . Are they true?
 - . Why do certain occupations become associated with certain groups of people? (e.g., Irish=policemen, Italian=underworld)
- 2) Ask the class to identify stereotypic occupations associated with Asian Americans (e.g., laundrymen=Chinese, restaurant workers=Chinese, Japanese, Korean, gardener=Japanese, etc.).
- 3) Invite a guest speaker to describe the early contribution of Asians to this country and the origins of some of these stereotypes.
- 4) If a speaker is not available, have class investigate photographs of early Asian American laborers in several books. (i.e., In Movement, Chinese Working People in America, and Asian Women.)
 - . How did Asian Americans contribute in the development of America?
 - . How do these contributions differ among the Asian American groups?

TEACHING
PROCEDURE(S):

- 5) Discuss the current roles of Asian Americans in our society. Review the forty different posters of contemporary Asian Americans.

. What occupations do Asian Americans hold today?

EVALUATIVE
PROCEDURE(S):

Ask students to list five Asian Americans who play current roles in our society using the forty Asian American posters. Their occupations should also be described.

Students will also review historical facts and cite differences/similarities between contributions of different Asian American groups.

RESOURCES AND
MATERIAL(S):

- . Asian Image in the United States-Stereotypes and Realities, Asian Americans for Fair Media, New York, 1976.
- . Asian Women, Asian Women's Journal, University of California, Berkeley, 1977.
- . Chinese Working People in America, Wei Min She Labor Committee, United Front Press, San Francisco, 1974.
- . From Japs to Japanese: Evolution of Japanese American Stereotypes, Dennis Ogawa, Cuthan Publishing Corp., Berkeley, 1976.
- . In Movement, A Pictorial History of Asian America, Franklin Odo, Visual Communications, Los Angeles, 1978.
- . Forty Posters of Asian Americans - available at the Asian American Resource Center.

NAME: Sharon Shiraiwa

SCHOOL: Asian American Resource
Center

SUBJECT: Social Studies

GRADE LEVEL: Secondary

TITLE OF LESSON: Values Affect Our Behavior

KEY CONCEPT(S): Values, conflict, cultural differences

GENERALIZATION(S): Many immigrants to the United States have faced conflicts in cultural values and behaviors.

Vietnamese immigrants today are facing many conflicts between Vietnamese and American values and behaviors.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to describe several cultural and value conflicts faced by a Vietnamese immigrant in Minnesota.

TEACHING
PROCEDURE(S):

- 1) Introduce the lesson by discussion.
 - . What are "values?"
(Values are learned beliefs which affect a person's behavior.)
 - . How do your values differ from your parents' values?
 - . How do values affect immigration?
(People may immigrate to fulfill their values, e.g., if religious freedom were a value to a person, he/she may immigrate to a country where this value can be satisfied.)
 - . Why are many Vietnamese immigrating to the United States and other countries?
(To seek political refuge, to gain economic betterment, etc.)
For more information, read the articles related to the Indochinese refugee experience in the Supplementary Materials Section.
 - . What difficulties would a new immigrant face in America? Describe the difficulties in relation to these items:
 - Language
 - Weather
 - Clothing
 - Housing
 - Education
 - Employment

TEACHING
PROCEDURE(S):

- . How might differences in values cause a conflict for an immigrant?
(The culture of one country may be based on values which are different from the values of another country.
Values are learned beliefs which affect a person's behavior. If a person faced conflicting values, i.e., values that differed from ones that he/she holds, then confusion and uncertainty may result.)
- 2) Read "Vietnamese Here Strive to Save, Share Culture," an article from St. Paul Pioneer Press (included in the Supplementary Materials Section).
 - . What was the purpose of the conference?
(To preserve aspects of the Vietnamese culture.)
 - . Explain the values and meanings behind the two Vietnamese proverbs quoted in the article.
("If you love a child" proverbs expresses the value of discipline for children.
"When you are young" proverb expresses the value of devotion to parents.)
 - . What complaints did Mrs. Vinh Dan give regarding her children's behavior in America? How do these complaints reflect her values?
(Her children are not showing enough respect for their parents--a Vietnamese value.)
- 3) Distribute the essay, "Cultural Differences Between the United States and My Native Country," to students.

Students can either read the essay individually, or take turns reading sections.

As an additional activity, small role plays can be performed for each section illustrating the cultural behavior differences between the United States and Vietnam.

Students can also draw cartoons illustrating some of the cultural differences.

**EVALUATIVE
PROCEDURE(S):**

Students will be asked to review the essay written by Tuong Dai (Dai is the student's first name) and answer the following questions:

- . Describe the value conflict for each of the nine examples provided in the essay. (E.g., 1) Value of being a host vs. value of being self-concerned.)
- . Which, of the nine sets of values, do you believe in?

**RESOURCES AND
MATERIAL(S):**

- . "Cultural Differences Between the United States and My Native Country," essay by Dai Tuong, Humboldt Sr. High, St. Paul, 1978.
- . "Vietnamese Here Strive to Save, Share Culture," St. Paul Pioneer Press/Dispatch, St. Paul, December 3, 1977. (In Supplementary Materials section)

Cultural Differences Between the
United States and My Native Country

The cultural differences between the United States and my native country are many and I want to show you some typical ones. These differences are familiar to me since I have been living in the States for over three years. I must say frankly that they (the American cultural behavior) now suit my way of life instead.

- 1) In my country when I am told to eat out with someone that means I will have a free meal. I am very happy to accept it. But in this country, it would be great trouble if you are told to eat out with someone and you forget to bring some money with you. You have to pay your own share unless you are told that the other will pay the meal.
- 2) In my country when you met somebody you said: "Hello! My friend, you put on weight." The person who got this praise would be very happy. But in this country it would be an insult if you said someone gained weight. The most reasonable praise is: "You look thinner than before!"
- 3) In my country man and woman never hug and kiss each other on the streets even if they are husband and wife. People look down on persons who do something like this and the police may arrest them on charge of public indecency. In this country people hug and kiss each other openly on the streets.
- 4) In my country when we go out we never wear shorts but we may wear pajamas during summertime. In this country, women may be able to wear bikinis for sun-bathing, men can wear shorts but they cannot wear pajamas even if it is more decent and covered.
- 5) In my country when we give food or materials to someone we exaggerate the quality of the things given. In this country when people give away something they say: "If you do not use or eat it, I will throw it away anyway. You might as well take it"
- 6) In my country when someone praises you for your talent or behavior you must refuse to accept it. This proves you are a modest person. In this country, if you are praised you only say "thank you," this implies you accept it. If you refuse to accept the praises you must be very confused.
- 7) In my country, young people must be neat and clean. You must be very proud of having a new dress. In this country it seems that young people feel funny if they wear new clothes so they rub it until it is torn out.

8) Speaking about eating and drinking! The Vietnamese people do not consider eating as important as inviting someone to dinner. They cannot attend a party without being invited. People have to sit, (no matter how long it is) until the host comes and holds the chopsticks ordering them to eat. On the contrary, in this country, when a party is opened, people can eat as much as they can, first come, first served; everyone must be in line to get food even if they are the hosts.

9) In my country people used to call others by title. For example: Mr. the Director, Mr. the President, the typist, the mailman etc. Here, people call others by name and they have to have a good memory to retain the names. Workers or subordinates may call their supervisors by name. This never happens in my country. It would be insolence if you call a superior by name.

Based on the two cultures, I picture the United States as a young man, very sincere, pragmatic, and democratic, while my country is an old man, conservative, restrained, and humble, to please the other people.

One thing I cannot accept in this country is that I cannot allow my parents to live apart from us. I always pledge in my heart that my parents, when they become old, will live with me under all circumstances.

Written by: Tuong Dai
Humboldt Senior High
12th Grade

NAME: Sharon Shiraiwa

SCHOOL: Asian American Resource
Center

SUBJECT: Social Studies

GRADE LEVEL: Secondary

TITLE OF LESSON: Pilipino Americans Today

KEY CONCEPT(S): Discrimination, Institutional Racism, Immigration

GENERALIZATION(S): Despite the growing awareness of America's ethnicity, Pilipino Americans continue to be one of the least known minority groups. Their contemporary struggles and concerns are based on a history of this lack of attention.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to cite three contemporary concerns and issues of Pilipino Americans.

TEACHING
PROCEDURE(S):

Day One

- 1) Introduce the contemporary immigration of Pilipinos to the United States by distributing a handout of Pilipino immigration statistics.

The discussion should include these questions:

- . Has the immigration of Pilipinos increased or decreased between 1962 and 1971? (increased)
- . How is an immigrant different than a non-immigrant?
(Immigrants are permanent resident aliens of the United States. They are allowed to stay indefinitely and can apply for citizenship after five years.
Non-immigrants are those who are temporarily admitted to the United States. Visitors, students and temporary workers fall under this category. Non-immigrants are admitted for a specific purpose and/or time duration. They can not apply for citizenship and therefore are not allowed those rights.)
- . Why do you think there is this discrepancy?

TEACHING
PROCEDURE(S):

2) View the film, "The Pilipino Immigrants."

- . Who is a "Pilipino?"
(A person whose place of birth or ancestral origin is the Philippines.)
- . Why is a "P" used instead of the traditional "F"?
(There is no "F" sound in the Pilipino language. Many contemporary Pilipinos in America prefer the "P" spelling and pronunciation. "Pilipino" and more currently, "Pinoy," are products of the emergence of the Pilipino American ethnic identity.)
- . When and why did the first group of Pilipinos immigrate to the United States?
(As a cheap labor replacement, many Pilipinos were hired in the 1920's on sugar plantations and farms.)
- . What are some reasons for the latest Pilipino immigration?
(The idealized view of America's good life; the political situation in the Philippines; the economic condition; and the surplus of professionals.)
- . What are the problems the new Pilipino immigrants continue to encounter?
(culture conflicts; unemployment/underemployment; institutional racism; unsatisfactory migrant worker conditions; housing; bilingual education; etc.)

3) Have students listen to the song, "To the Manongs of Walnut Grove," from Yokohama California.

- . What is this song about?
(The early Pilipino farm worker.)
- . Who is a "manong?" (respected elder)
- . Where is Walnut Grove?
(Walnut Grove was once a large agricultural town in the Sacramento Delta area. Many Pilipino farm workers labored in fields there. Today, the manongs live in the deserted towns.)

TEACHING
PROCEDURE(S):

- 4) Distribute copies of the political cartoon, the editorial, and the opinions of some Pilipino immigrants included with this lesson. These articles were taken from Pinoy, a Chicago Pilipino American newspaper.
 - . What does this cartoon illustrate?
What is the message behind it?
(New immigrants face discrimination and bigotry.)
 - . What problems, described in the editorial, face many Pilipino immigrants?
 - . Describe the situations which reflect institutional racism.
 - . What expectations did the new immigrants have of America?
 - . Were these expectations met? (no)

Supplementary Activities

- . Students can read excerpts from Pinoy: The First Wave. Several personal accounts of the Pilipino immigration experiences are included.
- . For a perspective on the Pilipino farm workers in California view "Pieces of a Dream."

EVALUATIVE
PROCEDURE(S):

Students will be asked to describe three contemporary concerns of Pilipino Americans by the following activities:

- 1) Draw a political cartoon illustrating one of the concerns.
- 2) Make up an interview with a recent Pilipino immigrant who describes a problem he/she encountered in America.
- 3) Write a letter to a fictionalized relative in the Philippines describing the conditions in the United States.

RESOURCES AND
MATERIAL(S):

- . Diwang Pilipino, Jovina Navarro (Ed), Asian American Studies, University of California, Davis, 1974.
- . "The Pilipino Immigrants," Pilipino Development Associates, San Jose, 1978.
- . "To the Manongs of Walnut Grove," from Yokohama California, Bamboo Brew Productions, Los Gatos, 1977.
- . Articles from "Pinoy," Vol. II, No. 8, Chicago, November, 7-20, 1978.
- . Statistics on Pilipino immigration.

For Supplementary Activities

- . "Pieces of a Dream," Visual Communications, Los Angeles, 1977.
- . Pinoy: The First Wave, R. Vallengca, Strawberry Hill Press, San Francisco, 1977.

TABLE 1
PILIPINO IMMIGRANTS ADMITTED TO U.S.
From 1962-1971

1962	3,437
1963	3,618
1964	3,006
1965	3,130
1966	6,093
1967	10,865
1968	16,731
1969	20,744
1970	31,203
1971	28,471
TOTAL	127,298

Source: 1971 Annual report: Immigration and Naturalization Service
United States Department of Justice, page 54.

TABLE 2

FILIPINO NON-IMMIGRANTS ADMITTED TO THE U.S.

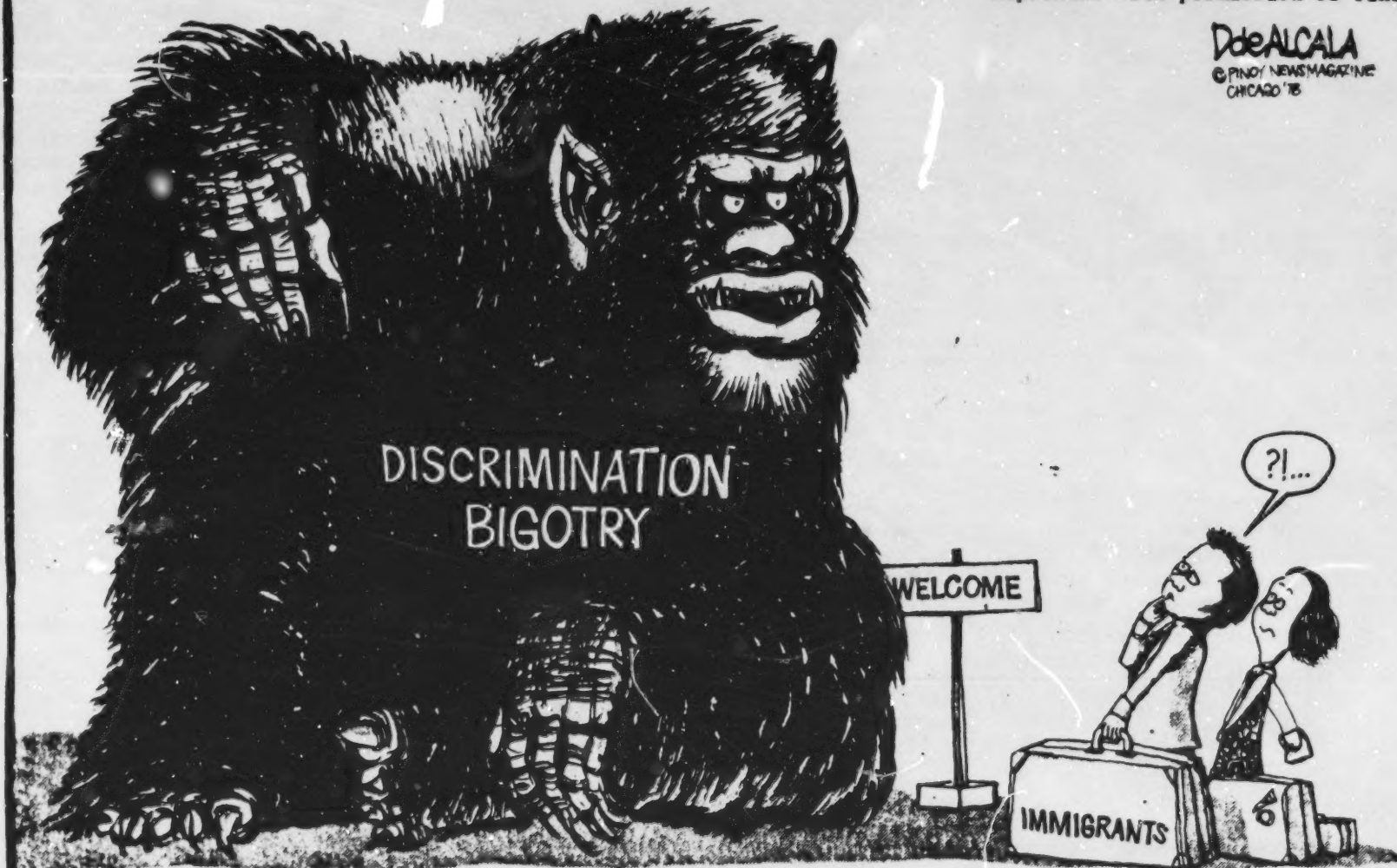
From June 30, 1962 to June 30, 1971

1962	11,133
1963	13,860
1964	16,450
1965	20,264
1966	22,803
1967	25,943
1968	34,636
1969	41,298
1970	43,726
1971	57,900
TOTAL	290,013

Source: 1971 Annual report: Immigration and Naturalization Service
United States Department of Justice, page 55.

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CHICAGO '78



The Incredible Hulk !

"THE IMAGE of America as a paradise had been in my heart and mind since childhood. I thought that by coming to this country all my dreams would come true...."

These are the words of a Pilipino immigrant featured elsewhere in this issue. Other immigrants like him have expressed the same feeling, more or less.

Which goes to show the continuing popularity of coming over to the United States. For whatever reasons, the beat of immigration goes on.

Yet, how close are immigrants in realizing their expectations of a better life here in the United States?

"To my great disappointment, however," the same immigrant cited above goes on, "I found out that a professional job here was not that easy to find. Employers asked for 'Local experience.' Of course,

having just arrived, it was impossible for me to have had any local experience to speak of."

Surprisingly, most immigrants have found it difficult to find the proverbial pot of gold at the end of the American rainbow. In the first place, there may have been no pot at all. It may simply be that the life they came to, though not at par with their hopes and expectations, may be far better than the one they left behind.

A host of problems undoubtedly face the new immigrant. These problems get compounded when he is the colored type. For discrimination, though not as open as during the time of the first wave of Pilipino immigrants, still exists and is a terrible sight to behold once you recognize it. Its incredible hulk is deceptive since it is camouflaged

in quite institutional terms.

Take the case of certain professionals, such as doctors, nurses, CPA's and lawyers. Discrimination against them is practiced on both federal and state levels. Feeling threatened, the US system has gone to great lengths to institute restrictive measures against immigrant professionals.

Cases of harassment and injustice against medical workers are well known. Lately, the legal profession has not been exempt. In some states like Illinois and New Jersey, it is now impossible for a

Pilipino lawyer-immigrant to take the state bar if he doesn't go back to an American law school. Which is quite foolish when you think that the Pilipino lawyer spent more years in law school than his American counterpart.

We cannot say that life for the immigrant is going to get better. American society being beset by modern problems as it is, an accusing finger won't be far from the direction of the new immigrant.

Every immigrant, therefore, must look at life in the United States as a continuing struggle. A struggle not just for individual but for collective betterment. □

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8 PINOY/NOV 7-20, 1978

SNAP SHOTS

Asked by the Pinoy Staffers

How do your expectations of the U.S.
compare with your actual experience here ?



CARLO CELEDONIO L. VENTURA
Quality Control Section
Coca-Cola Bottling Co. of
Chicago/Wisconsin
Niles, Illinois

I can still remember the thrill and excitement when I was preparing to leave for the United States. That was two years ago. I was very eager to come here because the success stories I heard from my friends sounded so enticing. They talked about their professional jobs and flashy cars, and made it sound like dollars were easy to earn. Being ambitious myself, I naturally wanted to reach the same heights of success that my friends have attained.

The image of America as a paradise had been in my heart and mind since childhood. I thought that by coming to this country all my dreams would come true. To my great disappointment, however, I found out that a professional job here was not that easy to find. Employers asked for "Local experience." Of course, having just arrived, it was impossible for me to have had any local experience to speak of. Contrary to my expectations, finding a job commensurate with my academic training and experience in chemical engineering in the Philippines turned out to be very difficult.

In any event, after several weeks of patiently looking for a job, I eventually landed in a small suburban factory. Although it was not the kind of work I had in mind, I accepted it in order to get started. To earn a few extra dollars so I could make ends meet, I worked as a busboy in a restaurant during off-hours and pumped gas in a service station on weekends. I worked myself to exhaustion. Being always on the go from morning till night, and often far into the night, was really rough. Besides, adjusting to extremes in temperature--bitter cold in the winter and extremely hot weather in the summer--was no joke.

But despite what I've been through, I really don't have any regrets. I chalk these all up to experience. I enjoyed the jobs in the first place and it was worthwhile learning different types of work and mingling with people from different walks of life. The friendliness of my co-workers helped alleviate my anxieties. Getting to

know them added zest to my life.

After struggling for a couple of years, I now have a different job, with some degree of authority and responsibility. I've learned that by having patience and determination, faith in God, aggressiveness, and belief in yourself, everything will turn out right. Oftentimes, it's a matter of being in the right place at the right time.

I have a lot more to learn about America and its people. Its modern technology has unlimited opportunities to offer. But one thing I know now--life here is also full of struggles.



NONI DEL ROSARIO
Self-employed

America! The beautiful, wide country, prosperous and land of promise. These are the glowing words you hear from everybody about the land of Uncle Sam.

Indeed, I left my poor, dear motherland full of hope that I would come back soon with bountiful harvest. I left my job as a sales representative of Firestone Tire and Rubber Company of the Philippines although my colleagues were against the idea because I had a bright future with the company. Nevertheless, the company even gave me a letter of recommendation to the parent company here in Chicago.

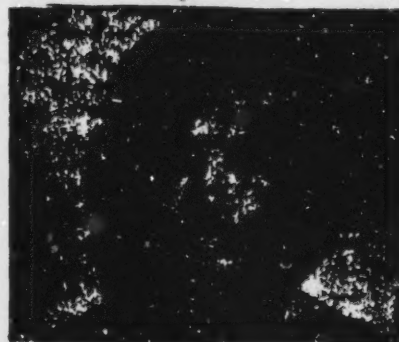
It was a beautiful, sunny springday when I first set foot on the soil of the so-called land of promise. I was amazed at the tall buildings. I didn't know then that one of them is the tallest in the world. The beautiful, expensive cars, the long, wide expressways and the dark winding subway. All of these made me feel like a newly born individual awed by the hugeness of the place. I was impressed by the way the streets are organized ---you could easily be located in case you got lost! But the thing I admired the most was the political election -- so smooth, orderly, peaceful.

Because of the letter of recommendation that Firestone/Philippines gave me, I felt very confident when I went to the parent company to apply for a job. I waited patiently for my turn. I thought they would ask me to fill up an application form but I was told that they would mail it to me. I waited...a week...two weeks...months. The form never came.

Through the help of Filipino friends I was able to find a job after all. But just like others who seek greener pastures, I transferred from one job to another.

Recently, a friend of mine and I decided to open up our own business, International Apparel, Inc., hoping that we, too, will realize our dream to succeed in business.

My experience here in the States have given me the strength and courage to keep on struggling. Here you learn to swallow your pride and humiliation. You learn to be more flexible. To appreciate the value of money, especially how hard life is when you are far away from home. But all of these are now history. I have now adjusted to the western lifestyle and as the saying goes, "The harder things are to get, the sweeter the victory."



EDITH C. PINGUL
Graduate Nurse
Columbus Hospital

I came to the United States on September 4, 1977 for several reasons. First: To see and join my family. Second: To look forward to a new life in a foreign country. Lastly, and the main thing, is to find a good job of course related to my profession so that I can share in giving the needs and comfort of everybody in the family.

As far as expectation of a better life in the United States is concerned, there are a couple of things I have observed. I had always thought that all Filipinos coming to the United States have a great life when it comes to having basic things like food, shelter and other material things. Looking for a job, looking for a nice and convenient apartment, dealing with different people, I thought were just as easy as eating your breakfast.

Unfortunately, all these ideas are not true. They are contrary to my experience for the more than a year that I have stayed in this country. I remember when a week after my arrival in Chicago, I was so anxious to look for a job and very eager to work. But my friends, brother and sisters told me to take my time since "Once you start working 'Wala nang katapusan iyan', you should prepare yourself for that and you will get to know how life is in the United States by the time you start working." When they were telling me this I asked myself, "Ano kaya ang ibig nilang sabihin?" Finally, I realized what they meant when I was beginning to feel the frustration of living in the United States. I almost lost hope when I couldn't find a job for more than a month and even thought of going back to my native land right away. However, I was glad to have the opportunity to stay permanently in this country (as compared to others who are merely holders of tourist, working and student visas) With patience and my family's encouragement, I was able to find a good job, and to enjoy life here, and to get used to it, specially the changing of the seasons.

Definitely, there were the frustrations, troubles and sufferings I had encountered along with my family, like moving to different apartments for many times in one year, looking for a job for a long time, etc. Still I managed to handle everything with the help of everyone in the family. My family and I are now hoping to have a happy home life, and better and more stable jobs.

GENIE TORRES

Formerly Survey Computer,
Bureau of Lands, Manila

America, to most immigrants is a land of promise, a land where their childhood dreams will find fulfillment and realization. As an immigrant to this country, I carried in my heart the same hopes and aspirations. From the first day I set foot on this land to the present, I have never ceased to be awed by its magnificence and grandeur, by its changing seasons; from the coldest winter to the burst of colors in the spring; from the tropical heat of summer to the beautiful colors of autumn.

But this is not the real America. Underneath a seemingly warm exterior, lies the coldness and apathy of its inhabitants towards colored peoples such as Filipinos. Americans, in general, consider this land as their very own and do not want to share the patrimony of their land with others.

A Jewish American who was my neighbor for two years, one day, told me that Filipinos, especially doctors, "eat out of the fat of the land" and bring back their wealth to their native country. She resented this, because according to her, her forefathers worked hard to make this land prosperous and so they alone have the right to enjoy the prosperity their ancestors worked for.

As a colored immigrant, it is indeed very frustrating to live in a country where racial prejudice thrives, where a member of the colored minority has no chance at all to a better life among people who consider themselves superior to all other races. It is so disappointing to realize that this great nation peopled by a great race is not at all great but a nation obsessed by racial chauvinism. Little do these Americans see that some other race such as the race Filipinos belong to are a breed of hardworking men and women, hospitable and who reach out to strangers whatever color or creed with all their hearts and minds, and they, too, are proud of their heritage and culture!

Pilipinos are not here to pillage America, just the way American businessmen ransack the wealth of the Filipino Nation, but to fill up a void in the labor force that contributes to the continuing economic progress of this country.

Coming to America is a total disenchantment. Never did I have the chance to prove myself as someone with a special technical training nor did I ever become comfortable in my relations with Americans white or black with Filipinos who have embraced the American way of life and dropped the Filipino trait of friendliness and kinship with his fellowmen.

As soon as martial law is lifted in the Philippines and the dictator ruling our land is driven away, I would be back in my country where I belong. I'll be back in my the bright sunshine, under the blue skies and swaying palm trees, living in a nipa hut away from the din of city life and be back among my people. The Philippines may be economically poor but its people are rich in laughter and gaiety, always enjoying each other's company. The greatness of a nation lies in the hearts of men and women, in the way they feel about the human race as a whole, in their sincere

Snapshots.....

Continued from page 8

and honest desire to live in kindred spirit with the rest of the world, not only in words but in deeds. The American people in this time of world crisis is paying only lip service to these most important attributes of greatness, brotherhood and love for one's fellowmen regardless of race and or political and religious beliefs.

The great American dream is a fantasy and is as elusive as the pot of gold at the end of the rainbow. Future immigrants should be aware of this. If they want to integrate into the American way of life and be successful, they better be armed with not only B.S. degrees nor M.A.'s but with Ph.D.'s or M.D.'s as well, to be given the recognition they expect and need or they will be in for the greatest disappointment of their lives.

NAME: Sharon Shiraiwa

SCHOOL: Asian American Resource Center

SUBJECT: Social Studies/
Human Relations

GRADE: Secondary

TITLE OF LESSON: "Don't Judge Me 'Till You Know Me"

KEY CONCEPT(S): Self-concept, self-esteem, stereotyping

GENERALIZATION(S): Stereotyping can discourage the development of a positive self-image. It can also hinder the growth of a person's self-esteem.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to analyze accounts of stereotyping of Asian Americans and offer a possible solution.

TEACHING
PROCEDURE(S):

Day One

- 1) Ask the students to write a short descriptive paragraph on "Who Am I?" Ask the students to describe their personalities and feelings about themselves as well as their physical characteristics.
- 2) Have students reread their paragraphs and discuss the following questions:
 - . How do we develop our personalities?
 - . How do we discover our identity?
 - . How much of our self-concept has to do with the way others perceive us?
Do people's opinions of you affect your feelings about yourself?
 - . How do feelings such as pride, discouragement, shyness, embarrassment, confusion, etc. affect your self-concept?
 - . Define "stereotyping." (Labelling people with the same set of characteristics is stereotyping.)
 - . Ask students to give some examples of stereotyping. (All waitresses are unintelligent. All jocks are vain.)

TEACHING
PROCEDURE(S):

- . How might stereotyping affect a person's self-concept? (Victims of stereotyping may begin to believe those inaccurate generalizations about themselves and can develop feelings of self-doubt. The growth of that person's positive self-concept can be hindered.)
- 3) Show "Mislabelling People" filmstrip from Chinese Americans: Realities and Myths.
 - . How have Chinese Americans been hurt by stereotyping?
 - . Are you able to pick out stereotypes in the media, textbooks, and in yourself?

Day Two

- 1) Distribute the following student readings:
 - a) Excerpt from a letter.
 - b) "They Couldn't Understand My Culture, Sojourner III, p. 119).
 - c) "I'm Not Really Sure" (Sojourner III, p. 88).
 - d) "I Am an Asian American?" (Sojourner IV, p. 84).
- 2) Discuss the readings in terms of the effects of stereotyping on self-concept.
 - . Who wrote these poems and essays? (Asian American students)
 - . What feelings are these students expressing? (Frustration, confusion, embarrassment, anger, etc.)
 - . What is causing those feelings? (People's inaccurate perceptions of them, stereotyping, conflict of culture, etc.)
 - . What would you do if you were in the letter writer's situation?
 - . Have you been involved in a similar situation?

EVALUATIVE
OBJECTIVE(S):

- 1) Students will read the following short poems written by Asian American students and choose one for analysis:
 - . "Being Asian is Not Being Black or White" (Sojourner IV, p. 81).

EVALUATIVE
PROCEDURE(S):

- . "Mama, What is an Asian?" (Sojourner IV, p. 87).
 - . "There Was the Day When I Was Ashamed" (Sojourner IV, p. 91).
 - . "Don't Judge Me 'Till You Know Me" (Sojourner III, p. 81).
- 2) Students will answer the following questions for the poem they selected for analyzation.
- . Who wrote the poem?
 - . What feelings does the writer express?
 - . What feelings does the writer have about himself/herself?
 - . How would you deal with a situation where others stereotyped you?

RESOURCES AND
MATERIAL(S):

- . "Mislabelling People, "Chinese Americans: Realities and Myths," The Association of Chinese Teachers, San Francisco. 1978.
- . Sojourner III, Asian American Studies, Berkeley Unified School District, Berkeley, 1973.
- . Sojourner IV, Asian American Studies, Berkeley Unified School District, Berkeley, 1974.
- . Excerpt from letter.

-2-

Here on the island, I've run into a problem that I almost forgot existed. At a restaurant, there was a group of high-school guys who started "teasing" me in a way that makes me horribly uneasy. They started talking "Oriental," "Chinese," whatever. High-pitched jabber that really kills me. I quite forgot about prejudices of people because I've ran into almost no trouble for about a year. But since the confrontation with those guys, I always get so depressed. Why do people exist who feel that type of thing is humorous? Now, I'm terribly self-conscious, always afraid that someone might start something like they (they guys) did. In small communities, you can always expect to run into problems like that, but I can't continue to be natural if things like this occur too often. How do you combat things like this?

When people react in this way to me, it always makes me feel as though I

should try and drop all Japanese traces that I can in order to prove that I'm as American as they are. But then, why should I lose an identity and background to blend in a crowd? I really feel alienated and frustrated. Hopefully, when I get back to Chicago, I can gradually lose into my old self again. It's funny that one afternoon can revert me to a feeling ~~to~~ of low and insecurity.



SUPPLEMENTARY MATERIALS

Indochinese Resource Materials

Many of these newspaper and magazine articles contain information on the Indochinese immigrants in the Twin Cities. General background material and statistics on the refugee immigrants have also been included.

These articles can be utilized in Reading, Social Studies, Urban Studies, Geography, or Human Relations curriculum. Major ideas and concepts can be illustrated through their use.

The following are organizing concepts and activity suggestions which could integrate these articles into lessons for the classroom. Other materials can be used in conjunction for the development of multiethnic curriculum.

I.

A. Concepts

Heritage
Roots

Multiculturalism
Ethnicity

Pluralism
Immigration

America has a diverse population. The new Indochinese refugees have a rich heritage and are sharing many aspects of it with other Americans.

B. Activity Suggestions

1. Read and discuss different accounts of why people chose to immigrate to America.
 - . What were conditions like in the native country?
 - . Why did the immigrants leave?
 - . Were they immigrants or refugees?
 - . What is the process of their immigration?
 - . How is this process similar/different than earlier immigration of people to America?
2. Participate in several aspects of the Vietnamese, Laotian, or Hmong ethnic heritage.
 - a. cooking
 - b. music
 - c. language
 - d. arts and crafts
 - e. dance

II.

A. Concepts

Conflict
Similarities/Differences

Values
Acculturation

Assimilation
Change

Concepts cont'd.

Many articles deal with the conflicts immigrants face in the United States. In the process of acculturation, many values and behaviors conflict--between the established population and the immigrant and among the immigrants themselves.

B. Activity Suggestions

1. Read and discuss articles which describe the conflicts many of the immigrants face in America.
 - . What expectations did the immigrants have of America?
 - . Were they met?
 - . What conflicts do many refugees face in adjusting to the American lifestyle?
 - . How can these conflicts be resolved?
 - . How do these difficulties compare/contrast with those of earlier immigrants?
 - . How is the Hmong experience in America different than the Vietnamese?
 - . What kinds of help/assistance is offered/not available to refugees?
2. Invite speakers from the Indochinese Resettlement Committee, the State Department of Education-Bilingual Education, the school district bilingual program, the American Refugee Committee, or from local Indochinese organizations.
 - . Describe the types of problems many of these organizations face.
 - . What are their goals?

III.

A. Concepts

Racism
Discrimination
Scapegoating

Institutional Racism
Prejudice
Power

Stereotyping
Bigotry

Many conflicts lead to power struggles. New immigrants and other ethnic minority groups in America often face discrimination, institutional racism, stereotyping, etc.

B. Activity Suggestions

1. Review and analyze the media's portrayal of the Indochinese.
 - . Do some headlines reflect stereotyping?
 - . Are some articles written with preconceived ideas of assimilation?
 - . How do documentary photos differ from political cartoons showing Indochinese refugees?

Activity Suggestions cont'd.

2. Compare the pros and cons of the refugee immigration.
 - . What reasons do people who are opposed to the immigration give to support their opinions?
 - . How do you feel about the immigration of refugees?
 - . How do these opinions compare with earlier controversies over immigration? (Pre-World War II, 1965, etc.)
3. Examine the effect of institutional racism on immigrants.
 - . What is institutional racism?
 - . How might it affect Indochinese refugees in education? In employment?

The refugees

Uprooted by revolution and shifting maps, more than 10 million people exist in misery

By Peter Arnett
Associated Press

The greatest exodus of refugees in modern history is spilling over international borders all over the globe, creating a Fourth World of misery, disease and despair.

An estimated 10.5 million men, women and children have no country. They have been uprooted by gunfire and revolution, shifting ideologies, nationalism and racism and other follies.

Their numbers compare only with the millions who were put to flight during the two World Wars, when most of Europe was in disarray.

The winds of war have blown refugees across the rock-strewn mountains of the Horn of Africa. They have fled genocide in Laos and Cambodia. The call of revolutionary leaders has lured them out of Rhodesia and Namibia.

They chase the dream of a better life, plunging across the icy waters of the Danube River into Austria, and bobbing like corks across the South China Sea.

Where they land they are often unwanted.

In Djibouti, a storied city by the Red Sea, the last African outpost of the French Foreign Legion, thousands of refugees are huddled in miserable camps in the surrounding black volcanic hills, victims of fighting in the Horn of Africa.

Up in those hills was Mariam Aw Abdi, 71, squatting on the ground, twirling his worry beads. He had fled on foot from the Ogaden, center of a bloody dispute between Ethiopia and Somalia.

"There was always fighting nearby," he said. "The Ethiopians confiscated all our animals. They kill everything they get near. They don't recognize the difference between men and animals."

The old man's confusion and fear were echoed in similar refugee enclaves around the world. Their plight fit a pattern:

Squalor. "I don't care where they put me," said tired Fatouma Al Aden. A soiled chador veiled her face as she waited outside the crowded, filthy Ali Sabieh camp in Djibouti at the end of

a 20-day walk from Ethiopia. A team of French doctors was trying to restore order in the camp where intestinal disease was rampant and typhoid and cholera were threats.

Danger. When former Vietnamese interpreter Nguyen Phong Lam, 33, flung himself from his surf-swamped fishing boat and crawled onto the yellow sands of the Malaysian coast last January, he said, "I was set upon by angry inhabitants who resented my presence and beat me up before trying to push me back to sea." Lam made it safely, but hundreds of Vietnamese "boat people" have drowned off Malaysia.

Hunger. After an exhausting swim from Laos to Thailand across the Mekong River on inflated plastic bags, Hmong village headman Tsia Pao Yang and 300 of his people chewed on cold rice as they waited for food and shelter from the United Nations. "We're starving," he said, but it was unlikely he would get much to eat.

And everywhere among refugees is a numbing sense of hopelessness.

Half of the 10.5 million refugees are children. The United Nations has declared 1979 the International Year of the Child as the organization steps up its program for refugee relief.

"Children feel the refugee condition more sharply, they are less able than adults to bear hunger, unhygienic conditions, ailments, cold or heat and the lack of shelter or medicine," says a U.N. pamphlet. That means they get sick and die.

Many refugees land in poor Third World countries, where resources already are over-taxed. Often local officials steal their supplies. And some countries are, in effect, holding them hostage, demanding more assistance for their own people.

The flow of these desperate people is testing the depth of the western world's humanitarian sympathies, particularly those of the United States, which beckons many of the refugees as the Promised Land.

The United Nations will spend about \$150 million on emergency relief in 1979, less than \$15 per refugee. The United States will spend \$570 million. But the real cost to the world — in terms of the impact on the economy — will

REFUGEES: Fallout from international politics

soar into the billions. And the human cost is beyond measure.

The exodus from European countries earlier this century — from Russia during the 1917 revolution, from Turkish Armenia in the 1920s, and from Nazi Germany in the '30s — was by millions literally fleeing for their lives.

But after World War II, other political factors came into play.

The creation of the state of Israel put Palestinians in permanent camps in the Middle East. Revolutions forced thousands to flee

Algeria, China, Cuba and Vietnam. And the continuing trickle of refugees from behind the Iron Curtain burst briefly into a flood when Soviet troops cracked down on liberalizing governments in Hungary and Czechoslovakia.

Recent wars have panicked people into fleeing from Nicaragua to Guatemala, from South Yemen to the north, from Afghanistan to Pakistan, from Namibia to Zaire, and from Rhodesia to Zambia, Botswana and Mozambique.

The world has not yet learned what to do with this fallout from volatile international politics.

The problems are evident in many lands:

The Horn of Africa

The Marxist government of Ethiopia is fighting to prevent the secession of Eritrea and to hold the Ogaden against claims by Somalia. At stake is control of a vital outlet to the Red Sea.

Sunabara Mohamet, 60, a Muslim, told how he fled with 70 others on a nine-day march across the volcanic mountains of northern Eritrea to neutral Djibouti. They hiked at night until their feet bled, Sunabara said, and soldiers tracked their bloody footprints by day. Ethiopian soldiers machine-gunned 21 of his comrades, he said.

When Djibouti was overrun by 25,000 refugees, the government strung barbed wire around the capital and

restricted the outsiders to camps in the surrounding hills.

At first glance the Dikhil and Ali Sabieh refugee camps look like fields of collapsing parachutes. Fierce winds had shredded the tents. So the refugees gathered twigs, shaped them into oval "loukal" houses and anchored old sacks, cardboard, skins and the remains of the ripped tents for roofing.

For the refugees in the camps, there are no schools, no homes, no work, and almost no food. They live in a hot, harsh environment prone to earthquakes. It's sometimes 120 degrees in the shade and sporadic torrential rains often bring floods.

For refugees in the city, conditions are even worse.

Thailand

In northern Thailand, the sun-baked Nongkhai refugee camp was crammed with 36,000 people who had fled the severe social and economic policies of the Laotian government.

On the surface, the camp seemed pleasant compared to the Djibouti hovels. Crowds of shoppers moved down the dirt streets. Gold and silver craftsmen hammered their wares in small stalls. An open market with vegetables, fruit and meat was thriving. Ten private medical clinics and a dozen pharmacies lined one path. Small restaurants added to the impression of a flourishing small city.

But beyond the facade was the reality.

Nang Vang, 42, pointed to two grass mats in the corner of a 50-foot long shed that was home for her six-member family. No dividing walls separated them from the 300 others in the shed. Only darkness gave privacy.

Many of the refugees have not been outside the camp for three years.

"They don't like what is happening to them. Cooped up like that, their basic nature is changing," said Dr.

Dominica Garcia, a Filipino doctor for the International Rescue Committee who runs a small hospital in the camp.

"They used to be carefree and giving. Now they are selfish. They feel the change in themselves, and they don't like it."

Many young girls have turned to prostitution, using the money for movies in nearby Ohai towns, strong drink and marijuana.

Kia Vue, 4, was sitting awkwardly on a grass mat covering a wooden hospital cot. Her stomach was distended grotesquely, a result of parasitic infection and malnutrition. Thirteen children had died in the past three weeks. Doctors feared Kia Vue would be the next.

More refugees arrive each day from across the Mekong River. There are predictions that as many as 200,000 more will leave Laos in the next few years.

Cyprus

On the island of Cyprus, schoolteacher Flora Ioannou and her husband appear to be in well enough condition. But they tell how they were caught up in the brief, bitter war of 1974 and forced from their home in Famagusta by invading Turkish troops.

Safely relocated behind Greek Cypriot lines, the couple borrowed money for a new home where they live with their two daughters. Today the family often goes to a high point on the island. From there they can see their old home on the northern edge of the city. It is occupied by the invaders.

The 5,000 people of Akhna were also among the 155,500 Greek Cypriots who were forced from their lands. The residents of the village fled across a narrow road to the Akhna Forest, a thinly wooded stand of eucalyptus and pine trees that lay just inside the territory of the British military base of Dhekelia, and was therefore protected from the Turks who took over the village.

Initially, 45,000 people from scores of other villages also camped in the forest. Three thousand remain, shivering in the late winter winds blowing strongly off the Troodos Mountains to the west, and nursing their anger.

The people of the forest could be resettled in housing superior to their ramshackle huts, but they refuse to go.

"We stay here to defy the Turks," said Eleni Kalou, tending flowers outside her green plywood house, her child playing at her feet. "We have visited the president in Nicosia to remind him that we want to go home soon."

Argentina

In Mendoza, near the Chilean border, 5-year-old Maria Nela Munoz peered solemnly through the torn mosquito net hanging over a window of her shabby little house.

"I want to go to school," she said in Spanish, "but the other children don't want me."

Maria was born in exile in Argentina. Her parents fled Chile several years ago after the left-wing Allende government was overthrown.

Just down the road, Anna Morales, 13, posed unsmilingly for a portrait. "They hate us here," she said. "We do so much want to leave Argentina."



The Morales family has been unable to get residency papers since arriving from Chile four years ago. No other country has offered them admittance either.

Eivira Toledo de Aguirre claims she was a longtime colleague of the late President Salvador Allende of Chile. Now she lives in a shabby hotel room in Mendoza. She said she is confined to bed because her ankle and hip were broken during torture sessions in Santiago four years ago. Neither she nor her husband has papers to stay in Argentina. But both are in their late 60s, too old to be accepted elsewhere.

"We both gave our lives for the Chilean revolution. What kind of reward is this," she asked.

Dian Bixnga, born 11 months ago in Saigon, slept in a net hammock on Bidong Island off Malaysia. Her family was among 239 people who arrived at Bidong aboard a 59-foot boat.

Kia Yue, 4, is a Hmong child at the Nongkhai refugee camp in Thailand. She swam the Mekong River with her parents to flee Laos. Now she suffers from malnutrition and parasites. "They seem to stay alive until they reach here," said a missionary at Nongkhai. "Then they die."



Botswana

They are camped by the thousands in the town of Gaborone — in thatched kraals and crude wooden shacks. They are students who came north from the slums in Soweto, South Africa, and black nationalists who south fled from Rhodesia.

The 20,000 refugees are generally resented by local tribesmen. It rankles the natives that the strangers live in comparatively comfortable camps, eating meat, vegetables and ground corn provided by the United Nations, warming themselves under U.N. blankets.

The United Nations spent \$9 million last year to feed and clothe the refugees in the three camps near the northern city of Francistown. Only about 80,000 of Botswana's 600,000 inhabitants are employed and hunger is rampant.

"In this part of the country, the Botswana people are the refugees," said J.H. Munamati, a Botswana official who helps administer the camps

near the borders of Zambia and Rhodesia. "When they see the assistance flowing into the camps, they want it also. They become beggars."

A camp called Dukwi is populated by 4,500 young women and girls and 1,700 boys. Hundreds are students who slipped out of Johannesburg's black suburb of Soweto because they heard that many scholarships to colleges in the United States and other western countries are available.

"Only two or three out of every hundred students would qualify as genuine refugees," said one U.S. official. "But if they didn't qualify before they arrive, they do afterwards because in the eyes of their government they have seriously violated the law by illegally fleeing."

Monday, February 19, 1979

Refugees

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of the Minneapolis Star

Search for new life led to limbo

By STORMI GREENER

Minneapolis Star Staff Photographer

PULAU BIDONG, Malaysia—The baby was lying on a piece of cardboard on a short bed with no mattress, covered with a dirty towel. The tent was dark. His mother squatted down on the bare springs, over him, spooning sugar water into his mouth.

He took three or four sips and

threw it up, then whimpered for more. She kept up the continuous spoonfeeding.

He was about a year old, and so weak he couldn't lift his arms or move his head. He was suffering from dehydration and malnutrition brought on by severe diarrhea.

His mother, Lam Van Phuoc, said the problem may be the milk they were given. It may be too

rich, too fatty. The baby came down with diarrhea three days after arriving at the island.

The baby was supposed to go to a hospital on the mainland in the morning. A doctor looked at him, poked his stomach, pinched his skin. He said the baby would be OK.

• • •

The baby died at 11 the next morning.

The doctors told me about it. They said the baby couldn't go back to the mainland because there was no boat.

I was almost afraid to go back over to where the baby had been. The bed was empty. Stepping around the curtain into the tent, I saw two small sawhorses holding up a tiny casket, rough-sawn wood that someone had put together with flathead nails. I just stared at the thing. It was very lonely. Somebody tapped me on the shoulder. It was the baby's mother. She pointed to the casket, this little wooden box, then she pointed to herself. She had tears in her eyes. I turned and put my arms around her. She cried, and I cried. I'll never forget the baby.

The mother took my hand, and I walked with her and her husband through the camp and up a small hill, just a dry, dusty dirt hill. And there was the small, shallow grave. The two of them didn't get close to each other, didn't cling to each other for support. The father didn't cry.

Standing up there, looking out over the sea, it was beautiful. Sunny, white beaches. From up there you couldn't tell how polluted they were.

I couldn't help but think what a



Special report: B Section

They chose to flee Vietnam for an elusive goal they call freedom; instead they found a life of crowded squalor on a small island. There are 30,000 people crammed into 85 acres—housing is crude, sanitation is lacking, privacy is forgotten.

These are the Vietnamese refugees of Pulau Bidong. They are a few of the estimated half-million Southeast Asians who have fled their homelands in the last two years.

Minneapolis Star Staff Photographer Stormi Greener went to Pulau Bidong, an island 18 miles off the coast of Malaysia, to report on the refugees. What she found was what the Vietnamese call "The Island of the Hopeless."



Greener

Bidong

Turn to Page 4A

Refugees seek new life,

(Bidong, from Page 1A)

nice place it would be to be buried. They covered the casket. The father walked over to the end of it, stood straight, gave a little bow, with his hands cupped in front of his face. The mother did the same. And that was it.

• • •

Pulau Bidong lies 18 miles off the Malaysian coast. From a distance, it looks unpopulated, like a volcano. Coral reefs extend about 40 yards from the small sandy shore, making it impossible for supply boats and fishing vessels to come in when the tide is out.

The island was uninhabited last July. Now it is the home of 30,000 people, all Vietnamese refugees. The island is 1 mile long by 1.2 miles wide but is so steep all 30,000 people are squashed on 85 acres on and near the beaches. Since September, there have been 87 births. And 89 people have died since October.

• • •

We hopped a Red Crescent (the equivalent of the Red Cross) boat at Kuala Trengganu to make the 18-mile trip to Pulau Bidong. After a smooth three-hour crossing, we saw the island jutting from the sea. We could not see the beaches because of a smaller island in front of us.

The island looked big from the sea, but once on shore it was difficult to see how 30,000 people could live there. Most of the island is straight up, very rocky, mostly jungle. We wondered if there were really 85 acres of inhabitable land.

It was difficult to wade through the people. They were everywhere. The huts have been built one on top of another. There are no yards, no terraces, just huts. There is no privacy. Refugees wander in and out of everybody's living quarters—we couldn't tell what people were living where.

The first refugees surrounded the beach with their huts. Those who came later were forced onto high ground and they use the hill above them as an open sewer. When it rains, the human waste drains downhill in troughs, through the living areas, past the huts of the first arrivals.

The refugees have none of the things we take for granted—sewers, running water, disposal areas. It is incredible how much pollution can be packed into 85 acres.

In the small tent, the night the baby died, was another bed. Lying on it was a boy, 19 or 20. Members of his family stayed with him all

the time. He wore a hat to keep the glare from a light out of his eyes. Nearby, in other beds, were two old people.

I sat down next to the boy and talked to his brother, who spoke broken English. The brother tried to get the boy to sit up, but he was so weak he couldn't hold his head up. His eyes were half shut, but full of pain.

He looked as though he might be tall, but he was so thin. His skin hung, like an old man's skin, in folds. Through the gaps in his loose shirt, buttoned cockeyed I could see the bones in his chest. His ribs and stomach were sunken, his arms like a skeleton. His pants bunched together at his waist like a skirt.

He tried to tell me he has such pain, and put his hand to the back of his head. Such pain. His brother told me the boy had meningitis. His thick, black hair was so dirty, so dusty. He had sweated so much it stood on end.

He was sick when they left Vietnam but was well enough to make the boat trip, his brother said. The brother wanted the boy to be taken to the United States. He said the U.S. was the only place where he could get the proper medical care. He said over and over again that his brother could get "cured" in America.

The brother pleaded with me to help them. He said his brother was the sickest person on the island and should be taken off first, before people who had been here for six months. It was a plea I heard often.

• • •

The Malaysians insisted that I have a bodyguard on the island, which I thought was funny because he was half my size. But they insisted and told me that Moktar, the bodyguard, was a karate expert. It was hard sometimes to talk to the refugees when he was around. They don't like cops.

• • •

Everybody I talked to, interviewed, took pictures of, thought I was their saviour. They thought I was going to save them, that I was going to take them to the United States. I was the American who had come.

I tried to explain to them I could not do anything. I was there to get a story. The more time I spent there, the more I saw, the more I tried to be neutral. It didn't work.

There are six Americans on the island, people from the U.N. delegation, immigration, Church World Service and the refugee office. They interview from 8 a.m. to 10 p.m., with an hour for lunch, and hour for dinner, seven days a week.

They start files left and right, trying to find people a home. About 90 percent of the refugees say they want to go to America, unless they have family in other countries. But there is no guarantee when, or if, they will resettled. It may take months.

I lived with the Vietnamese on Pulau Bidong for six days and six nights. Some of them want to go to the United States so badly they study English by the light of homemade lamps at night.

Oil scavenged from the boats they came on is poured into Coke cans or jars, with a piece of a rope or clothing for a wick; it's the only light they have when it's dark.

• • •

find only limbo



A relieved father after twin sons were born

The same day the baby died, the thin, sugar-water baby, more life came to Pulau Bidong.

The makeshift hospital built by the refugees is made of corrugated metal supplied by the United Na-

tions. It is crude and unsanitary and about the size of a large-sized American bedroom. There are 67 refugee medical doctors on the island, including a female gynecologist.

There are four rooms in the hospital—three rooms and a tiny storage area. The examining rooms have makeshift tables covered with sheets of green plastic. The delivery room, or what is used as a delivery room, is only big enough for a table about size of a twin bed. The table has a half-circle cut out of the end of it.

The room is not private at all. It is cut off from the others by a flour sack or rice bag curtain that hangs about halfway to the floor. There is one light overhead, a dim fluorescent tube run by a small generator that supplies the only electricity on the island. There is a long open window at the other end of room, and the flies are thick.

A woman was in heavy labor, and I was surprised at how quiet she was. She moaned a little bit, grabbed available hands, but did not scream. Twice she had been sent by boat to the hospital at Kua-

la Trengganu, but both times she failed to deliver within the 24 hours they allow. She could not go back today because there was no boat. Now it was her turn.

She had twins, boys. The doctors performed an episiotomy and used a small suction machine to help the birth. The infants seemed to be fine. They were handed to a midwife. Instead of washing them, she took rags and wiped the babies down. They were not sanitary rags, just sort of terrycloth towels, like the one that covered the baby now buried on the hill.

Maybe these two will survive the sickness and stench. Maybe they will be resettled before they're old enough to remember this island.

Meanwhile, 12 miles away, another boatload of refugees is landing somewhere on the Malaysian coast.

There will be more.

THIS REPORT and others appearing here were compiled by Zola Wingle. She has been in intensive interviews with refugees.

Wednesday, November 30, 1977

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of The Associated Press

'Boat of no smiles' left to the sea

More photos: Page 3A. Related article: Page 16A

By EDDIE ADAMS

KHLONG YAI, Thailand (AP)—"I will die! I will die! I will die!" screamed the aged Vietnamese woman aboard the boat of no smiles.

Forty-nine other sick or hungry refugees, half of them children, sat in silence or wept uncontrollably on the deck of the weatherbeaten 30-foot fishing boat that had brought them from Phuquoc, off the west coast of Vietnam, through the dangerous waters off Cambodia.

They thought they had reached freedom that hot November day when they entered the snug harbor of Khlong Yai, a tiny fishing village within shouting distance of the Cambodian border.

BUT THAI MARINE POLICE, armed with M16 rifles, refused them permission to come ashore and towed the crammed fishing boat three hours back out into the Gulf of Siam. Thailand and other Southeast Asian countries that have more than 100,000 refugees from Indochina on their hands are becoming increasingly hostile to new arrivals from Vietnam, Laos and Cambodia.

U.N. and U.S. Embassy sources estimate that those who flee Vietnam by boat—the boat people—have a 30- to 50-percent chance of survival.

The Cambodian Communists may shoot up the small boats as they travel along the coast. Sea bandits have been known to seize refugee boats and kill everyone aboard for their valuables.

The Vietnamese usually escape in small fishing boats not built to withstand the dangers of the open sea. They generally leave home short of food and fuel. Some are lost at sea.

If they do reach Thailand or Malaysia, the police or the navy send them back to sea. The last boat allowed to dock in Thailand arrived Nov. 19 with 16 persons aboard. The Thais arrested them all. The U.S. Embassy helped get them freed, and they are reported emigrating to the United States.

A few days later the boat of no smiles was turned away from Khlong Yai.

Naked children were crawling about the small cabin, and an infant fed at its mother's breast.

The only other space protected from the punishing rays of the sun, the chill night fogs and the soaking waves was a tiny hold for fish. Three people were trying to sleep in it.

ALL THE OTHERS WERE on deck, using rags and towels as cover against the sun. They were wearing the only clothes they had brought with them.

A 6-year-old boy had pneumonia. A Thai fishing boat gave some medicine to him.

Not a pair of shoes was to be seen. The refugees' feet were swollen, lacerated and blistered because they hid in the woods until they made their break at 8 o'clock one night, barefoot and dressed in rags so as not to attract attention.

The oldest person aboard was a woman in her late 70s. The youngest was a girl born Nov. 24 in the fish hold to Nguyen Na's 20-year-old wife, Ti. The 21-year-old father had been a medical corpsman in the South Vietnamese

BOAT

Turn to Page 16A



Associated Press

Fishing boat carrying refugees drifted in Gulf of Siam with no place to go

BOAT

Continued from Page 1A

navy, trained by the U.S. Navy at San Diego, Calif. He delivered the baby.

The young couple said they wanted to name their daughter Freedom—if the voyage ended in freedom for the family.

Most of the 14 men, 11 women and 25 children aboard broke into tears when Thai officials ordered them back to sea.

Their fuel was used up on the five-day voyage and they had also run out of food. After buying them supplies, this correspondent tried to go aboard. The Thai officials wouldn't allow it at first, then relented.

THE VIETNAMESE asked for maps and directions to Australia, more than 3,000 miles to the south. The police told them they had no maps for them but pointed in the general direction.

After the police had towed the boat out to sea for three hours, they took in their 300-foot tow rope and prepared to return to Khlong Yai. The Vietnamese shut off their engine and told the police it had broken down.

The police told them to get moving because the Cambodian Communists patrolled the area. They warned that if they tried to return to Thailand, police guns would be waiting.

"If we must die, we must," said a young woman as the police pulled away. "It's better than to live under communism. If we return to Vietnam, we would all be killed."

She added that she had never thought anything could be so horrible and ugly as life in Vietnam today.

A HALF-HOUR later, the police returned with orders from Bangkok to remove me for my own safety. Under no circumstances was I to remain.

A Vietnamese woman was disappointed. She felt that if I stayed aboard, some country might accept the boat.

A former Vietnamese navy seaman aboard said they had no compass and no map.

"The stars and the sun have guided us this far," he said. "We don't know how long our luck will hold, but this is only the beginning. More and more will escape no matter it costs. Only the very rich can survive now in Vietnam."

Then the boat moved away, its meager supply of water and fuel in a few rusty cans. A white shirt was tied to the bow by the sleeves as a flag of truce.

I rode for several hours with the marine police. We returned to the general area in which we had seen the boat last. We heard what sounded like machine-gun fire, but there was no sign of the refugees or their boat.



Associated Press

VOYAGE OF DESPAIR—Numb and weeping with despair, Vietnamese refugees watched as a Thai marine police boat cast them adrift in the Gulf of Siam. They es-

caped earlier this month from Vietnam to what they thought would be freedom, but Thai police refused to allow them to come ashore. Page 1A.



REFUGEE WORE EXPRESSION OF GRIEF
Vietnamese woman among those on boat



WOMAN SHELTERED HERSELF AND CHILD
Hot sun beat down on them in Gulf of Siam

158-A

Freedom's children

find a home

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of the Associated Press

THE MINNEAPOLIS STAR

Thursday, June 22, 1978

By PETER ARNETT
Associated Press



ADRIAN, Mich.—They survived. The odds seemed terribly against it five months ago, 12,000 miles from this prosperous city of trees and large, white houses.

Then, the 50 of them—14 men, 11 women, 25 children—were aboard a weather-beaten, 30-foot fishing boat that arrived at Khlong Yai, Thailand, after five stormy days at sea. They were among a multitude of Vietnamese boat people fleeing their Communist-run country.

They had no fuel, no water, no food—finally, no hope. The Thais had toughened their policies. The Vietnamese would not be given refuge.

THAT'S WHEN THE world saw the boat people through a camera's lens. Photographer Eddie Adams, an Associated Press special correspondent, found them and went aboard their leaky craft. But he was ordered off by Thai police. And as he reluctantly left, the Vietnamese started weeping and shouting in fear. An old woman pounded her head with her open palm and cried, "I will die, I will die, I will die."

A mother of five, Nguyen Thi Yen, cradled a sick child in her arms and pleaded for help.

Ellen Kinh Tieu Vien, once a Saigon teacher, saw Adams as a guarantee the refugees would get help. Once he was gone, police towed their small craft out to sea. Adams watched the boat disappear, a white shirt fluttering at its bow as a flag of truce.

Adams' pictures and story on the "the boat with no smiles" were in American newspapers last winter. He never saw the people again.

But they survived.

"Some one was protecting us. Even a pirate turned out to be a protector," explained Ellen, who so unhappily had watched Adams leave their boat in Thailand.

She and some of the others are

Vietnamese
Turn to Page 4A

Freedom's children find new home after desperate search

Vietnamese, from Page 1A

now in the United States. A Roman Catholic agency in Tampa, Fla., has found an apartment for Nguyen Thi Yen, and she is studying English. She has learned that her husband, who stayed behind for lack of money, is alive in Ho Chi Minh City, formerly Saigon.

And last Sunday, Ellen sat in Christ the Redeemer Church in Adrian and sang hymns. "They are not Christians," sponsor Margaret Jean Sparks said of Ellen and her family. "But they appreciate our feelings about religion and come to church with us. They say they believe our God protected them and helped get them here."

The frightening adventure was described by Ellen in an interview.

It began with the adults paying about 25 ounces of gold each to be smuggled from Saigon. Then came a trail of country roads to Vietnam's southern coast, a surreptitious trip to Phuoc Quoc island and finally the dash to Thailand crammed into the tiny boat.

"We had been warned of pirates, but didn't meet any until after the Thai police had dragged us back into the ocean," said Ellen. It was then that four armed men aboard a motor launch ordered them to stop.

"I could tell they were pirates," said Ellen. "They screamed obscenities at us The leader was strong and slim, about 40 years old, with dark glasses and wearing an old U.S. army jacket. They were Thai, but some spoke a little Chinese and Vietnamese."



ELLEN KINH TIEN VIEN

Pirate was unexpectedly merciful

The pirates demanded gold but didn't get enough. They threatened to kill all aboard. "We cried, we begged, I knelt down on my knees," said Ellen's then-fiance, Cuong Chiem. "We had heard pirates were killing boat people. We pleaded for our lives."

The leader was unexpectedly merciful. "Maybe it was because there were mostly children aboard," said Cuong. "He told us the only way to get refuge was to scuttle our boat and throw ourselves at the mercy of the authorities."

"Several hours later about one mile off shore and near midnight, holes were punched in the bottom and we abandoned ship," Ellen

said. But they found the water was up to their chests and the sea bottom rocky. They have deep scars on their legs from wounds suffered as they stumbled and fell while wading ashore.

Cuong said the Thai police were at first angry but later sheltered the group in a camp—including the newborn baby that Nguyen Na and his wife named Freedom in hopes the voyage would end with that.

It did. All 50 qualified for sponsorship in the United States. A Lutheran group sent Ellen Vien and Cuong Chiem to Adrian in May, and they were married a few weeks later. Their landlord was best man and local businessmen donated a bridal gown and tuxedo.

Along with Cuong's 9-year-old brother and Ellen's two sisters, the couple settled in an apartment in an old white frame house.

The Vietnamese go to local schools, and the adults hope to start vocational training soon. Ellen wants to be a secretary, her sister a nurse. Cuong hopes for a job in one of the automotive factories.

"What we can't stand is not working," said Cuong, who added that he had labored seven days a week in a small textile plant he owned near Saigon.

They try to keep in touch with the others from the boat. Most are scattered around the United States.

"They know they are free now," said Sparks. "But they need something more, they need reassurance that they are loved. That is what we are trying to give them."



SURVIVED VOYAGE TO FREEDOM—Nguyen Thi Yen held her sick daughter, Hwang, on her lap, above, during their five-day freedom voyage across the Gulf of Siam from Vietnam to Khlong Yai, Thailand.

about five months ago. They were among 80 refugees—14 men, 11 women and 25 children—who weathered stormy seas aboard a 30-foot fishing boat to escape the Communist country. They survived the

voyage, later qualified for sponsorship in the United States and were pictured recently living in an apartment, in Tampa, Fla., that a Catholic relief agency found for them.

Variety variety variety

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the minneapolis star

Thurs., June 29, 1978

*1C

Ordeal by sea led to Minnesota

By THAI LY
Minneapolis Star Staff Writer

Huynh Xuan Phong was regretting his decision to stay in Vietnam. Long hours of brainwashing, lectures against "American imperialists and the rebels" and self-criticism told him he'd better get out of South Vietnam.

But that hot day in April three years ago, when North Vietnamese tanks were rolling in and cities were falling, he decided to take his chances and stay.

Southerners were running in panic. Phong was frightened, too. His fishing village on the Pacific had been taken. But he decided it would be best not to run: His elderly mother and his 10 children, including a newborn baby, might be hurt in the chaos.

And, after all, he had become a minor government official in his village only to avoid the draft, and the Communists couldn't be as bad as they were said to be.

THE FORMER hamlet chief reported to the occupying authorities. He and several thousand other southern officials and military men were sent for "reeducation" in a mountaintop concentration camp, tion camp.

There Phong began to regret his decision. He began thinking about an escape plan (a plan that brought his family to Minneapolis a few days ago). But he had to be careful. He didn't have a boat, and there were stories of would-be escapees being shot in the night.

He put on an obedient front and did everything he was told to do.

The authorities released him

after 21 days of political indoctrination—at the cost of his pride: They made his wife his guardian. She was to be responsible for any wrongdoing.

"They made a wife vouch for a husband . . . they turned things around," said Phong, with a touch of irony.

And then there was more propaganda, more self-criticism and threats of more to come. Some villagers were sent away to create settlements in the jungle.

PHONG WANTED a boat. He joined the fishing team of his wife's cousin.

The fishermen would go out to sea for about a week at a time. They would have to sell the local government most of their catch at way below cost. They managed to smuggle some to the black market. Still, their earnings were hardly sufficient, and they had to buy their staple, rice, on the black market at about four times the official price because they once had been "rebels."

"There were times when we had to mix rice with manioc or sweet potato," Phong said. "My family had about one-half kilogram (about one pound) of meat every two or three months. But we had fish, so we were luckier than those who didn't. Some had to eat rice with nothing but salt."

The fishermen didn't abandon their trade. They wanted to keep their access to the sea.

Phong's desire to escape was strengthened after two of his children were kicked out of their high schools. The official reason was

that they had been absent for a few days, but Phong believes his background had something to do with it.

"**THE 'REBEL'** label was all over my family's records," he said. "There's no future there for my children."

The sea was dangerous and leaving meant little chance of survival, but to Phong, staying already was a "slow death."

The first attempt to escape in early 1976 was dashed after one of the two boats Phong's group had planned to use was stolen by other fishermen. Those fishermen escaped and later ended up in the United States, Phong said. The second boat was detained by the government for investigation for more than a month, but Phong's group convinced officials to give the boat back.

Twice more, escape attempts proved futile. Once, they collided with another boat shortly after departure and had to be towed back to port. The next time, they turned around because they thought they were being followed by government patrol.

They waited for more than a year before trying again at the end of 1977.

THE EIGHT-PERSON fishing team stocked the boat with about 70 pounds of rice, two 55-gallon drums of drinking water, some ice and enough fuel for a regular fishing trip. They couldn't take more for fear of raising suspicion.

Their families, who had left in small groups overland, were to

Ordeal led to state

rendezvous with the ship two days later on a small island. Phong's mother decided to stay because she "wants to be buried in her homeland," he said.

The trip was planned for about 70 people, but by the time they got to the island, the word had spread and more than a hundred showed up in smaller boats, which they sank immediately upon arrival either to avoid detection or keep from being turned back from the big boat.

In all, 131 people crammed on the deck of the 52-foot boat. They would have to sleep sitting up. That didn't seem too inconvenient, because the trip to the Philippines, where they had planned to go, was to take only four days, and they had heard they might be picked up by foreign ships along the way.

They put up a white SOS flag and set out to a calm sea shortly after midnight.

After 1½ days, they met a South Korean ship but it refused to let the refugees come aboard.

THEY MET more ships later, but somehow everyone seemed to be going in the wrong direction. They were given fuel, food and other supplies, but no one picked them up.

Then high winds brought the waves against them and forced them to turn the boat around.

Amidst the howling of the sea, cries and tears, prayers were chanted to Jesus Christ, Buddha and gods of the seas.

"We were certain we all were going to die," Phong said.

They lit makeshift torches as an-

other SOS signal, but they had no idea if passing ships saw them.

All were desperate, but there was the slim hope that the current would take them to another free country, maybe Singapore.

Five days later, they were running out of food and fuel. They cooked rice with sea water and the children began to show signs of dehydration.

"There was high wind, but no rain," Phong said. "We wanted rain so we could have drinking water, but it didn't come."

Then they saw an island. Everyone sighed with relief. They believed their prayers had been answered.

Ships that had taken shelter by the island gave the refugees drinking water, fuel and more supplies. They learned that the island belongs to Malaysia and the mainland was only a few hours away.

The windstorm subsided. All of the big ships left. The refugees decided to go to the mainland.

THEIR BOAT ran aground on an underwater reef. But no one cared. Phong and his family picked up their three sandbags full of clothes. Everyone abandoned the boat and waded the last 20 yards or so to shore.

Phong and his family spent the next few months in a refugee camp in Malaysia.

The Malaysian government gave them a regular diet of rice, eggs and fish. Once a month, they ate meat. They scrounged coconut

leaves and lumber from a nearby jungle to put up huts for shelters. Life was hard, but it was much better than in Vietnam. Phong and his family even gained weight.

A relative, who has been a refugee in the United States, later asked his sponsor to bring Phong's family and five other relatives to Minneapolis.

The Phongs are living temporarily with Adeline Marty, 4436 42nd Av. S., who has arranged for help for them from five Protestant churches in the Twin Cities.

In addition to the support from Marty and other church members, the family also gets food stamps.

The first task the Phongs and their children, ages 3 to 18, will tackle in the United States will be to overcome the language barrier. Some of them are going to an English class. Also, they all are picking up a word here and there from Marty and her friends.

Phong, 39, who was a goldsmith before he became a South Vietnamese government official, plans to go to a vocational school after he learns English.

His wife, Vo Thi Choi, shuddered when she recalled what the family went through to get here.

"It was terrible," she said about the trip. "But we had to do it to get off those chains and shackles."

"We would do it again," Phong said. "Now I will be able to work and my children will go to school."

THE VIETNAMESE REFUGEES

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of Jade

Jade: Vol. 1, No. 4



The freedom they sought, is just over the hill. They are not given a glimpse until they have signed with a sponsor.

Now he arrives with his hopes and his heart
set on miracles,
Come to marry his fortune with a handful
of promises,
To find they've closed the door,
They don't want him anymore,
There isn't any more to go around . . .

—The Immigrant
Sedaka—Cody

The arrival in this country of thousands of Vietnamese refugees was a relatively sudden and unexpected event, catching both government and social service agencies by surprise.

A seemingly well intentioned, government sponsored Baby Lift had started the Vietnamese exodus during the last weeks of the war. Though it was billed as a humanitarian program, opponents were quick to criticize the airlift as an attempt to make up for America's guilt feelings over the war. They pointed to the tens of thousands of American orphans already in the United States who have not been adopted.

As the planeloads of Vietnamese kept coming and the passenger list changed from small orphans to include a growing number of Vietnamese aristocrats, politicians and military



In Camp Pendleton, there was for a long time no official sanctioned group that represents the refugee's point of view on matters that affect their future and well being. Among those Asians who helped to reconcile this and other differences are:

Betty Yip (left) of the Union of Pan Asian Communities of San Diego County and Cathy Do, a former Vietnamese overseas student. Both have volunteered their time unselfishly.

leaders, America's welcome mat began to disappear.

For many Americans, the sad story of Vietnam was beginning to hit too close to home. Racist comments and feelings crept up from all sectors of the society, bringing back memories of past "Yellow Peril" eras.

For Asian Americans as well, it was a time for soul searching and contemplation. Hundreds of Asian faces were being seen on the front pages and covers of every major newspaper and news magazine in the country. But were they faces that Asian Americans could accept and identify with?

For some, the answer was a definite "yes." Others were not so sure. The Vietnamese refugees were a group of Asian people that looked similar, yet were different. Their language, customs and traditions were as unfamiliar to established Asian American groups here as they were to the rest of American society.

Unlike for instance the Chinese, Japanese, Korean or

Filipino American communities, there is no Vietnamese community in this country that could help in resettlement. They were a new immigrant people, yet were not new because they were still "Asians."

A SAMPLING OF OPINION

"We're involved whether we like it or not," said one Japanese American student in Los Angeles. "It's not just the Vietnamese. The hostility being generated is aimed at anyone who looks Asian, and that means us."

That sentiment was echoed by Los Angeles television news reporter Tritia Toyota. "Yes, I did feel threatened by the situation," she admitted. "I thought it would stir latent racial feelings that would reflect on all the Asian groups."

Many of the Asian Americans JADE talked to in a sampling of opinions admitted that they hadn't given much thought to the refugee subject. Although expressing sympathy for the



Some of the refugees were able to salvage some of their clothes and personal belongings, while others arrived at the camp with very little and had to rely on army issued field jackets and civilian donations.

new immigrants, most people said their arrival wouldn't make much change in their lives.

Said a Japanese American school teacher in Montebello, California, "I don't really feel an identity with them. I mean, not any more than if they would have come from any other country. And I don't feel the Asian American community should be any more responsible or obligated toward the refugees than any other Americans."

The other side of that argument was voiced by Mariko Yamada, a member of the staff of a Los Angeles County official. "I feel a very strong identity with the refugees," she said, "simply because they're from an Asian country. To deny them is to deny a part of myself."

There was also a threat of a different kind being felt by some Asian Americans. Pearl Young of the Los Angeles Chinatown Service Center says some Asian Americans fear the refugees will take up jobs that could otherwise be given to Asians who have been looking for a long time for work.

"Many of the refugees," she says, "have specialized skills that are more viable to the American job market than the average immigrant from Hong Kong, for example. Some people in Chinatown resent the attention and aid being given the Vietnamese. They fear they will be forgotten."

Many Japanese Americans, calling on their World War II internment experience, said they could readily identify with the refugees and their life in the military tent city camps. But politically and psychologically, the experience of Korean immigrants is more closely aligned to the Vietnamese situation.

Yet, here too, there appeared to be no real consensus of opinion. While most of the Koreans JADE questioned said they could well understand the fears and apprehension the Vietnamese must feel, most said they felt no connection with the refugees on a racial basis.

Part of the reason for that may be that most of this country's Koreans have only been here a few years themselves and are still in the process of formulating their own identities.

"Those Asians that have been in the United States since before 1945," says Los Angeles insurance agent Kil Kim, "are more interested and have more time for helping the Vietnamese than we (Koreans) do."

"We don't have the facilities or the organization yet, like the Chinese and Japanese communities do, to be of much help. We must finish helping ourselves and our community first," said Kim, "before we can be of help to others."

Most Asian American organizations came out in at least

vocal support of the refugee program, but individually, even that stand is questioned by some in the community.

Reverend Lloyd Wake of San Francisco's Glide Memorial Methodist Church says it is wrong to simply jump on the band wagon because the victims happen to be Asian.

"There are many Asians I cannot identify with or feel an affinity toward," he says, "and I feel no sympathy at all for those refugees who had worked for the Vietnamese Government and the CIA . . . informing on their fellow Vietnamese neighbors.

"We have no way of knowing," he continued, "who these refugees are, or whether they are the ones we should really be trying to help. I can't give a blanket approval without taking into consideration the politics involved in the war and the refugee program."

The politics involved was also a big question mark for film student Wes Osano. "Much of the refugee program," he reflected, "was instigated by an American sense of paternalism. I question whether that motivation was meant to boost the morale of the refugees or the Americans.

"The Vietnamese struggle," Osano continued, "should be worked out by the Vietnamese. I feel that many of the refugees should be home in Vietnam helping to rebuild the country.

Yet another opinion was voiced by Don Ong, a former native of Hong Kong, now an engineer in Los Angeles. "I'm glad the refugees are here and they were able to get out of their country when they did.

"They have a right to be here," said Ong, "and we have a responsibility to help them out because we're Asians. I don't think they're numbers will be a threat to the 200 million population in this country, and besides, eventually, everyone must make it on their own anyway."

Indeed, there has been strong evidence the refugee population has already begun to make its mark in contributing to

continued on page 42



In their children's world, they are unaware that because of the sponsorship program they may be separated from their parents.



Gerald Junn, editor of Jade, is here getting the viewpoint of the refugees. Mrs. Duy Gia (in field jacket) has since been sponsored and now lives in Texas City, Texas, with her doctor husband. Miss Quach Le TuYet, a former computer programmer with the U.S. Consulate, was interviewed by a firm from New York City and is now living in that city with her sister (far left), mother and cousin.



continued from page 9

American life. Hundreds of former refugees are now working for businesses and industries. Some of them can already be seen riding motorbikes on the Southern California highways.

At least two Vietnamese grocery stores have sprouted in Arlington, Virginia where many refugees have found government jobs. Whether or not that may be the start of a viable, new Vietnamese American culture will take a while to tell.

At any rate, the fact remains that tens of thousands of Vietnamese are in the United States to stay. It's a situation that has brought a mixed bag of reactions from the established Asian communities, and, as with many other subjects of concern to the Asian American community, there doesn't appear to be too much unanimity.

CAMP LIFE

Directly after being assigned tent quarters on their arrival, the evacuees began standing in long tiring lines in front of mobile trailers offering services. The reason was to compile a personal file that will contain a record of everything from their fingerprints, date of birth, sex, marital status, occupation, education, religion, newly given social security number, immunization record, physical condition, complete alien record, and etc. Most important it contains a camp-taken photograph for the scrutiny of a potential sponsor.

Walking through the camp, you can't help but notice the large amount of young people. Statistics compiled on the first group of arrivals July 1, 1975, at Camp Pendleton (20,328) bears out the fact that 80% are between the ages of 6-35. Contrary to the belief that most of them are from the rural

areas, only 6% list their occupation as farming. 48% are of the Buddhist faith.

Anticipating problems, the Governmental bureaus tossed the, "Hot Potatoe," of adoption and sponsorship to volunteer agencies. Of the 9 agencies at Camp Pendleton, none have had any prior experience in sponsorship programs. Nor have any of their directing staff ever lived in Vietnam or could they speak that language. Upon setting up this refugee camp, little consideration was given to the basic needs of these people. Thankfully this is slowly changing. There is a group of young Vietnamese students and prior refugees who are giving their time, without any financial benefits to make it more comfortable and less confusing to their people, by acting as interpreters, explaining to them their rights and alternatives. They hold a question and answer session to relate exactly what it is like being an Asian on the outside. Many of them come from as far as Los Angeles (over 80 miles away) twice a week. The camp authorities claim they have not yet found a way to at least reimburse them for their gasoline or provide them with meals while there. Most all the agency personnel are paid, though they are listed as volunteer agencies.

The only disturbance is the constant barking of the public address system in Vietnamese calling out names and making announcements. What is not apparent is the frustration, melancholy and uncertainty that is shared by all the refugees since their arrival.

Sad and unfortunate, the barometer of the people seeking people to sponsor fluctuates according to the amount of favorable and sympathetic exposure the refugees receive from

newspaper and television media. When the evacuees were good copy, the sponsorship response was good. Now that it is old copy, they are depicted as people filling the unemployment and welfare roles. The reaction has turned negative. Yet they are the same people who on their arrival to these shores were welcomed and who because of the war (which we participated in) lost everything. These are people who began their escape from the enemy over 19 years ago, who with each advance of the enemy moved back, till they had only the sea left and America. What greeted them here was not the freedom they sought but the confines of a refugee camp and the requirements of a sponsor in a land that promises its immigrants freedom.

It is way past the time to speculate whether we should or shouldn't have evacuated them to this country. The political stop-gap (the sponsorship program) to stop the negative response to them being here isn't working. Those who hollered that they would flood an already short employment market are now confronted with the high cost of operating and maintaining refugee camps. To those who are confined, it is a degrading and dehumanizing thing. Many of the sponsors have been reported to be less than honorable morally or ethically in their treatment of their wards. Many of those with well meaning intentions are discovering that they cannot fulfill their moral agreement because of the high cost of having another person in their house and their inability to understand and be of help to someone they cannot identify with. Yet, the only choice a Vietnam refugee is given if he wants to become a part of the American society is to accept a sponsor.

The authorities are surprised at the orderliness of the refugees and their lack of protest. These are self-sufficient people who believe that their personal life and emotions are a private thing. For them to have to answer questions about themselves, community washing, sharing a tent with others is a new experience for their innate modesty.

Most of them attend English classes, though over half of them have a working understanding of the language. In their idle time they can be seen walking down the narrow dirt paths that join the eight refugee areas or lying on their cots trying to fill the doldrum hours of frustration and uncertainty, hopeful of some kind of indication as to their future. Children in their naiveness play children's games whenever they can find a play mate.

A teenage girl said to me, she had the opportunity to be sponsored by a person who requested her through a Catholic church agency in New York. "This family wants to sponsor me. I have never seen them nor have they even written me a letter—don't they think I have feelings too?"

The sponsorship program doesn't work and everyday that it continues it is harming lives. Hopefully the Governmental agencies will admit their mistake. If they don't there will always be a refugee camp. There are those who won't be adopted and there are those who won't accept the uncertainties that the program allows.

When asked what alternative there is, the refugees say that they should be left to pursue their own destiny. Their opinion is that they would settle mostly in cities that have a climate similar to that of Vietnam and where there is already an established Oriental community. Most likely they will form



Walking the dusty footpaths was one of the few ways to pass the time, but there are some whose path may never lead out of camp life.

their own communities. They will open businesses that will cater to their own needs while offering employment to other refugees. The schools in that district will initiate programs to help their children adapt. The elderly will feel comfort with their language ability and will not have to undergo a drastic change in customs and living habits. Those who wish to pursue a life outside of this ethnic community can do so. Most important, there will be no need of an adoption program—their families will remain together.

The incident that remains with me in my four visits to the camp is when a young father of three children asked me, "Why are we required to have a sponsor when the Jewish, Hungarian and Cuban refugees didn't?" O

Cluster of Refugees

States with largest numbers of Vietnamese refugees:

1.	California	45,108
2.	Texas	15,416
3.	Pennsylvania	7,374
4.	Louisiana	7,141
5.	Virginia	6,718
6.	Washington	5,909
7.	Florida	5,515
8.	Illinois	4,982
9.	New York	4,576
10.	Oregon	3,941
11.	Minnesota	3,891
12.	Oklahoma	3,441
13.	Colorado	3,316
14.	Iowa	2,992
15.	Missouri	2,947
16.	Ohio	2,903
17.	Maryland	2,853
18.	Michigan	2,822
19.	Wisconsin	2,583
20.	Hawaii	2,517

Source: U.S. Dept. of Health, Education and Welfare

Minnesota Indochinese Population - 1979 Update

Population of Indochinese Groups in Minnesota (1979):

Cambodian	246
Hmong	950
Laotian	154
Vietnamese	<u>2,850</u>
Total	4,200

Approximate Population of Indochinese Groups in Twin Cities (1979):

Cambodian	200
Hmong (mostly in St. Paul)	800
Laotian	300
Vietnamese (1200 - Hennepin County 800 - Ramsey County)	<u>2,000</u>
Total	3,300

Source: Minnesota Indochinese Resettlement Office, Public Welfare
Department

"VIETNAMESE REFUGEES:

Another time

Another place

Another kind of war"

By: Thai Ly

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Minneapolis Star & Tribune

*"During the evacuation,
families were separated . . . Some
refugees suddenly were
transplanted from a frame of
reference of a family into one of
loneliness. The loss of extended
family members can cripple
Indochinese in a way not familiar
to Americans."*



Vietnam exiles beset by anguish

Vietnam exiles beset by anguish

By THAILY
Minneapolis Star Staff Writer

In addition to their struggle toward economic security, Vietnam refugees in Minnesota are beset by mental anguish and feelings of estrangement.

A study conducted earlier this year by the Minnesota Indo-Chinese Refugee Resettlement Office documented 77 mental health problems, 12 of which required hospitalization.

(Vietnamese make up about 90 percent of the estimated 4,000 Indochinese refugees in Minnesota. About 2,700 live in the Twin Cities metropolitan area.)

The results of the study are, at best, representative. The resettlement office study included only five of the social service agencies that provide referral and counseling to refugees in the Twin Cities area, Winona and St. Cloud.

Being unfamiliar with professional counseling services also may have kept some refugees from seeking help.

The report blamed the mental difficulties on a breakdown in the refugees' traditionally strong family ties and the loss of former social status.

UNLIKE MOST AMERICANS, who seek professional counseling, the refugees turn to elder family members in time of pressure, the report said.

What is needed, the report said, is a special counseling program for refugees that includes mental health education to familiarize them with available counseling resources.



Sam

The refugee family structure "provides psychological support and emotional security for members of all ages," the report said.

"During the evacuation, families were separated... Some refugees suddenly were transplanted from a frame of reference of a family into one of loneliness.

"The loss of extended family members can cripple Indochinese in a way not familiar to Americans."

Unemployment or underemployment of the principal family member—generally the man—also may be a contributing factor.

"WITHIN AN INTACT FAMILY, problems may surface because of new realities. The male head of household may find himself deferring to his wife for financial support, creating tension between financial reality and traditional roles.

"Loss of social status caused by... an employment barrier due to lack of language skills or education may be shameful to an Indochinese, who then may displace his loss of face onto his family, the result being marital conflict, spouse beating or child abuse."

One Vietnamese woman has been ill since her family's arrival in Minnesota about two years ago. Talks about lost family members and her past life invariably bring complaints of headaches.

Other factors that contribute to emotional problems include the loss of traditional social orders, fear, guilt, the lack of religious facilities and the lack of community spirit, according to some refugees.

NGUYEN SAM, a former high-school teacher, got a job teaching Vietnamese children shortly after he arrived here. He quit, he said, because his students did not treat him with the same degree of respect he used to receive.

"A teacher here doesn't get the status he got in Vietnam. Instead of absolute respect, students now tap their teacher's head with books," Sam said.

"America puts us all in a basket and shakes us up. A gentleman comes out the same as a villain," Sam said.

Sam said he feels "ashamed" for having run away from his country.

"It's fortunate that America is a country of immigrants. They rate you for your individual behavior more than your past. So, the most positive attitude is to behave yourself. One can't live keeping his head down," he said.

Sam, as with many other refugees, tries to preserve Vietnamese language and customs in his family. But he also braces himself for what may be the inevitable—eventual loss of the Vietnamese identity.

HIS CHILDREN no longer like Vietnamese food and they speak English most of the time, he said.

There is some organized effort to maintain the Vietnamese culture among the refugees, but it isn't strong because of bickering among community groups and resentment between individuals, Sam said.

"It's largely our fault," Sam said. "The divisive spirit still is very strong. We had so many factions and cliques in Vietnam. We do here, too."

The division stemmed from decades of war and foreign domination in Vietnam, Sam and others said.

Still, they believe that time will resolve the problems and that a brighter future awaits their children.

Nguyen Dinh Tri, a former judge now employed as a legal assistant, said: "There will be no more glamor for me. But my children will have glamor."

Nguyen Dinh Tri lived a life of luxury in Vietnam. Death and war had become routine for him.

When he arrived in the United States 2½ years ago, he wondered: "How am I going to find food for my family?"

Now, working as a legal assistant for a Minneapolis law firm, the former presiding judge of a South Vietnamese military court no longer worries about food or the threat of violent death.

But there is a war raging within him.

"There isn't an outside war," Tri said. "But I have an internal war, inside myself, that eats away my heart. I always worry about my parents, brothers and sisters back home. I don't know what's happening to them. I am not at peace."



Breen

Tri's dilemma is shared by many Vietnamese who fled to this country after theirs fell to the Communists in April 1975. Like them, Tri is content with the material life in America, but he has not found inner peace.

ON THE SURFACE, the refugees are "doing quite well," according to Stanley Breen, who until recently was director of the Minnesota Indo-Chinese Refugee Resettlement Office.

The office oversees the resettlement in Minnesota of about 4,000 Indo-Chinese, about 90 percent of whom are Vietnamese. The rest are Cambodians and Laotians. About 2,700 live in the Twin Cities metropolitan area.

The refugee unemployment rate is about 7.5 percent. And about one-third of the refugee families receive either full or partial welfare assistance because of low income, Breen said.

While most workers have blue-collar jobs that pay an average of about \$8,000 a year, many families have more than one breadwinner, Breen said.

Most families own cars, a necessity here but a luxury in Vietnam. Some have bought houses.

AT LEAST FIVE Vietnamese community and religious groups have been formed in the Twin Cities area. They have periodic meetings, art shows and Vietnamese-language classes for the children.

A group of Buddhists, Vietnam's largest religious group, is looking for a site here to build a pagoda.

And the refugees read Vietnamese-language bulletins and magazines. Some are published locally, others by Vietnamese groups on the east and west coasts. The Indochinese are doing better than refugees who came from other countries in the last few decades, Breen said. However, job problems and the language barrier contribute to mental anguish, he said.

A study conducted earlier this year by the resettlement office found 77 instances of mental-health related problems among a portion of the refugee population in Minnesota.

OF THOSE, 12 refugees required hospitalization, the report said.

Breen said mental health problems occasionally have resulted in divorces—a phenomenon uncommon in the Vietnamese society.

"They are facing serious mental health problems," he said, "problems with depression, different cultures, problems with their children—the kids are Americanized while the refugees aren't."

For Tri, the problem is one of loneliness and separation from his parents and relatives who, in his words, are "the greater family."

"In our society, we have close family ties. We meet our parents and relatives on weekends, we get together on anniversaries to worship our ancestors. Here, we do everything on our own, quietly," he said.

"We have lost friends who understand.

"HERE, WE ARE LONELY. We have things to say but there isn't anyone to understand. The Vietnamese people don't expose their feelings easily (to strangers.)

"And we don't see things that we were used to. Americans act differently. For example, they enjoy sun-bathing. Sun-bathing is not enjoyable to me."

Tri, 46, wants to forget his past but sometimes finds it difficult.

He wants to forget those days of affluence and power, when his family was served by three chauffeurs and two maids, when his words meant freedom or misery to those on trial before him.

He and his wife are working full-time and three of his four sons have menial part-time jobs after school. The Tri family shook off their once-upperclass appearance in exchange for financial stability. They recently bought a \$48,000 home in Hopkins.

He repeatedly said that he must be happy and accept what he has: "There is just no choice."

NONETHELESS, fireworks startle him and being out late at night reminds him of wartime curfews.

"The past then appears in my mind as if I was

VIETNAM

Turn to Page 12

VIETNAM

Continued From Page 11

watching a movie. I just can't help it," he said.

Tri refuses to think that living in the United States means settling down.

"When I fled from North Vietnam to South Vietnam in 1954, I never thought I would be in the United States in 1975. Wasn't that a good enough lesson for me?" he said.

For tailor Tran Quang Luong, 45, and his wife, life in America is filled with contradictions and uncertainty.

The Luongs have bought a house in Minneapolis, but they feel it represents nothing permanent, as it would in Vietnam, they said.

"WE STILL are confused," said Luong's wife, Do Thi Lien. "We bought this house for economic considerations, not to stay. We still want to go, but we don't know where." (In the Vietnamese culture, the wife keeps her maiden name. She adopts her husband's name only on some formal occasions.)

The Luongs' home was full of laughter as they served beer on ice to their guests and talked about their life in America.

The apparent cheerfulness was at times broken by sighs as they recalled how their oldest son was left behind in Vietnam and how they feel, at times, deserted.

"America is too quiet," Lien said as she compared it to her days in Vietnam. "I get startled when I drop a glass or something. Our neighbors are nice. They live their own lives and don't bother others. I like that, but I feel strange, just strange."

The seven children Luong brought to America

don't seem to miss their old country, he said. "My wife sometimes asks if they want to go back to Vietnam with her if that's possible, and they say, 'You go, mother, but we'll stay here.'"

THE DESIRE to return to Vietnam is strong in Luong, as it is with many other refugees, but it seems to be outweighed by fear.

"I would like to go home. But if that was possible at this moment, maybe I must think twice... Sometimes I can't understand myself," he said.

Luong and his wife are studying English. However, for Lien, who doesn't work, going to an English class is more a pastime than a necessity.

"I have too much time and not enough to do, so I go to school, even though I can get nothing into my head. Otherwise, I would go insane staying home staring at the four walls."

Lien said she feels handicapped because she doesn't speak English well, but she often scolds her children for using the new language at home.

"MANY AMERICANS say I should let the children practice English at home so they will do it well. That's right. On the other hand, I don't want them to forget their own language and traditions," she said.

"But they will become Americans, sooner or later," her husband said. "It's inevitable that we will be uprooted. It's impossible to go against the current."

"Sooner" seems to be the case with the children of Mrs. Tran, who fears full exposure of her identity may affect her relatives in Vietnam.

The children, age 5 to 11, make a special effort to speak Vietnamese to her, but they use English when talking to each other, Mrs. Tran said.

"When I get a letter from Vietnam, I usually cry,"

said Mrs. Tran, whose husband died in Vietnam after she came here. "The two older children still can read Vietnamese. They understand what's said and they cry with me. The younger ones just laugh."

MRS. TRAN, a Buddhist, lets her children go with the family's U.S. sponsors to a Lutheran church on Sunday.

"They want to go, so I let them go to be left alone," she said. "I think they still would like to go to a Buddhist pagoda, but I don't have one for them. I am supposed to have an altar set up in a pagoda for my dead husband. I can't do that, either."

Sometimes, she takes her frustration out on the children. She spanks them.

Mrs. Tran said she never will get used to the American way of life. In fact, she didn't intend to come here. She said she just ran with the others in the last days of the Vietnam War.

Mrs. Tran, 41, considers herself old. Her hair has turned gray in the past two years.

IT'S NOT FOOD she worries about. Her family receives welfare benefits while she is learning English and training to be a cook. "I don't worry about hunger, but I am sad and I am afraid," she said.

She finds her happiness, at night, when she goes to bed and prays to see Vietnam in her dreams. She is then once again secure with her husband and friends in her own home where she operated a shoe store.

Then, she wakes up.

"Nothing here is like Vietnam," she said. "At home, we depended on our children to support us when we grew old. Now, I am afraid they will put me in a nursing home and desert me. But I won't go back to Vietnam. I will live here because I am here for my children."

DOCUMENT RESUME

ED 179 660

UD 019 999

TITLE Asian American Curriculum Guide: Elementary.
 INSTITUTION Saint Paul Public Schools, Minn.
 SPONS AGENCY Office of Education (DHEW), Washington, D.C.
 PUB DATE Jun 79
 NOTE 91p.; Not available in paper copy due to reproduction quality of original document: For related documents see UD 019 997-998

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
 DESCRIPTORS *Asian Americans: Behavioral Objectives; Childrens Games; Chinese Americans; *Cross Cultural Studies; Cultural Differences; *Curriculum Guides; Elementary Education; *Elementary School Students; *Ethnic Stereotypes; Filipino Americans; Hawaiians; Japanese Americans; Korean Americans; Lesson Plans; *Resource Materials; Teaching Guides

ABSTRACT

Designed to meet the need for elementary school students to understand the status, needs, and contributions of Asian Americans, this curriculum guide was developed as a result of an in-service teacher education workshop. The basic premise of the guide is the recognition that student awareness and understanding of Asian Americans should be developed through integrating an Asian American curriculum into ongoing curricula. Lesson plans for the guide are arranged in grade level order from kindergarten through sixth grade with one lesson for grades five through nine. Lessons are included for subjects such as social studies, music, math, reading, and language arts. All lessons follow the same format, with a title, key concepts, generalizations, behavioral objectives, teaching procedures, evaluative procedures, and resources and materials. Worksheets follow each lesson when needed. Supplementary materials provide additional information on specific aspects of the Asian American heritage. These materials include games and an annotated bibliography of print and non-print materials. (Author/PMR)

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Independent School District No. 625
360 Colborne Street
St. Paul, Minnesota 55102**

ASIAN AMERICAN CURRICULUM GUIDE: ELEMENTARY

INTEGRATING ASIAN AMERICAN
CURRICULUM INTO THE CLASSROOM

Funded by ESEA, Title IV, Part C
P.L. 93-380

SUPERINTENDENT OF SCHOOLS

Dr. George P. Young

ASSISTANT TO THE SUPERINTENDENT FOR URBAN AFFAIRS

Katrina R. Green

PROJECT STAFF

Gloria L. Kumagai

Project Director

Sharon Shiraiwa

Asian American Curriculum Specialist

Kay Kuettel

Secretary

The activity which is the subject of this report was supported in whole or in part by the U.S. Office of Education, Department of Health, Education, and Welfare. However, the opinions expressed herein do not necessarily reflect the position or policy of the U.S. Office of Education, and no official endorsement by the U.S. Office of Education should be inferred.

June 1979

EQUAL OPPORTUNITY EMPLOYMENT
(Affirmative Action Policy)

No person shall, on the grounds of race, creed, sex, marital status, national origin, age or disability be subjected to discrimination in any program operated by the school district or in recruitment, consideration, selection, employment, or rates of compensation by the school district.

The school district shall actively pursue and comply with a program designed to provide equal employment opportunities for minorities, women, and handicapped persons within the school district and among its contractors.

Affirmative Action requires active and positive movement toward achievement of the goals and objectives of equal opportunity in all areas of employment to insure fair and equitable practices with regard to recruitment, hiring, promoting, transfer, and rates of compensation, termination and grievance procedures.

It is the policy of the Board to comply with federal and state law prohibiting discrimination and all requirements imposed by or pursuant to regulations issued thereto. Compliance shall be required in the case of any education program or activity, full time or part time, operated by the district for which it receives federal, state or local financial assistance.

Adopted 9/6/77

See also Affirmative Action Program

Independent School District No. 625, St. Paul, Minn.

TABLE OF CONTENTS

I. PREFACE	1
II. NOTES TO THE TEACHER	2
III. ELEMENTARY ASIAN AMERICAN CURRICULUM	
- Introducing Hawaiian American Contributions Through Music (K)	5
- Folktales (K)	7
- Ways of Writing and Counting Numbers (K)	9
- Family Traditions I (2)	12
- Family Traditions II (2)	14
- Asian American Toys and Games (2)	18
- Comparing the Daily Lives of Two Asian American Families With Our Own (3)	22
- Learning to Write, Read, and Use Japanese Characters for Numbers (3)	26
- Comparing and Contrasting Chinese New Year to Our Celebration of New Year (3)	30
- Asian Americans Have Roots in Many Countries (5)	34
- Vietnamese Immigrants (5)	37
- Abacus in Math (6)	41
- Folktale Word Problems (6)	44
- Yin and Yang Math (6)	47
- Stereotyping: Past and Present (6)	51
- Keep It Short, Simple and Small - Haiku (6)	53
- America is in the Heart (5-9)	55
- Chinese Workers Stand Up for Their Rights (5-9)	58
- Chinese Contribution to Railroad Development (5-9)	61
- Forms in Space - The Tangram I (5-9)	63
IV. SUPPLEMENTARY MATERIALS	
- Asian American Games	68
- Vietnamese Words for Parts of the Body	72
- Korean Words for Parts of the Body	73
- Asian Americans: An Annotated Bibliography	74
- Audiovisual Materials	82

Preface

This Asian American Curriculum Guide was developed as a result of the in-service training program of an ESEA, Title IV-C Project. "Integrating Asian American Curriculum into the Classroom," was based on a need for students to understand the status, needs and contributions of Asian Americans and for teachers to have assistance in integrating their curriculum. The project objectives are: 1) To promote an awareness of the history, heritage, needs and contributions of Asian Americans in our society and 2) To develop and disseminate Asian American curriculum for use in St. Paul classrooms.

The Program

In order for students to gain a positive awareness and understanding of Asian Americans, non-stereotypic and sensitive Asian American curriculum should be integrated into ongoing curricula.

Through in-service workshops, teachers in St. Paul (K-12) are assisted by project staff in the development of Asian American lessons. Using the resources available at the Asian American Resource Center (AARC) and local resource consultants, teachers integrate their existing classroom activities in all subject areas with the Asian American lessons developed at the Center.

The Asian American Resource Center

The AARC was established to overcome the lack of adequate material and information available. Filmstrips, books, games, movies, and cultural artifacts from various Asian American ethnic groups can be found at the Center. These K-12 materials are available to teachers as well as class visits to the Center.

The project staff would appreciate receiving your comments about the curriculum guide. The project and Center is located at 27 E. Granium, St. Paul, MN. 55117, telephone: 488-8051.



ASIAN AMERICAN RESOURCE CENTER

Notes to the Teacher

The following lessons and activities were developed by elementary teachers during the in-service workshops at the Asian American Resource Center. Many of the lessons were selected from an entire unit and have been edited for general use. An introduction to Asian Americans (who they are, how diverse a group is it, etc.) should be provided to students before teaching many of these lessons.

Curriculum Format

The lessons are divided according to grade level and teacher. Subject areas for each lesson are designated at the top.

Each lesson plan is structured in a conceptual format. Major ideas and organizational themes are provided under the Key Concept heading to facilitate the incorporation of the lesson into ongoing curricula.

The generalization for each lesson provides teachers with a statement of the content emphasis. This generalization is followed by specific behavioral objectives. Activities in the lessons were designed to help achieve these student skills and performances.

The Teaching Procedures section outlines activities, discussion questions, worksheets, and supplementary ideas used to present the lessons' main ideas. To evaluate the effectiveness of these activities, specific wrap-up activities (or post tests) are provided in the Evaluative Procedures section.

A listing of books, articles and other materials needed for an activity, i.e., paper, glue, etc., follow the evaluative procedures.

Supplementary Materials

The materials in this section provide additional information on specific aspects of the Asian American heritage. Suggestions for their integration into existing lesson units are also provided.

The Asian American Curriculum Guide is not a complete and comprehensive unit on Asian American history and heritage. The lessons are intended to serve as a guide to educators; they are examples of ways to integrate Asian American curriculum into various subject areas. Teachers should feel free to adapt these lessons to meet their specific needs.

The project staff would like to thank those teachers who participated in the project. Their efforts and energy helped create these resources.



ELEMENTARY ASIAN AMERICAN CURRICULUM

NAME: Mary Pat Goodman

SCHOOL: Immaculate Heart of Mary

SUBJECT: Music

GRADE LEVEL: Kindergarten

TITLE OF LESSON: Introducing Hawaiian American Contributions Through Music

KEY CONCEPT(S): Hawaiian American Heritage
Similarities/Differences

GENERALIZATION(S): Many Americans sing and dance. Some Hawaiian Americans (people of Japanese, Chinese, Polynesian, Pilipino, and European ancestries) tell stories in song. Their dances include special words and movements.

BEHAVIORAL
OBJECTIVE(S):

The children/students will be able to:

- 1) Sing Hawaiian songs.
- 2) Demonstrate movements to songs (hula).

TEACHING
PROCEDURE(S):

- 1) Discussion:

- . How many of you know a song?
- . How many of you know a dance?
- . How many of you know a story?
- . Have you ever put all three together at the same time?

-Some Hawaiian Americans can tell a story in song with their bodies.

- 2) Teach the song: "If You Want to Learn to Dance the Hula" to explain what the "hula" means.
- 3) Demonstrate "Ami" (hip motion) and how to use your feet and hands.
- 4) Invite Resource Person (Hawaiian American) to demonstrate and teach hula movements.

- . Record available: Dances of Hawaii - "Hukilau"
- . Review some Hawaiian words:
 - Hukilau - fishing party
 - Laulau - leaves) food is baked in leaves
 - Kaukau - food)
 - Luau - party
 - Ama ama - fish

TEACHING
PROCEDURE(S):

- . Learn all words of song.
- . Learn movements to words of song: Dances of Hawaii, p. 3.
- . Play record and do "hula."

All directions in Dances of Hawaii, pp. 1-2.

Feet:

Hula Right

- count 1 - With right foot take short step to right.
- count 2 - Bring left foot over to right foot.
- count 3 - With right foot take another short step to right.
- count 4 - Bring left foot to right, keeping weight on the right foot.

Hula Left

(opposite)

Hula Right

Feet

- ct. 1-Step right
- ct. 2-Close with left
- ct. 3-Step right
- ct. 4-Touch left

Arms

- Hula right position
(extend right arm,
left arm-bent, chest
high)
- Hula right position
- Hula right position
- Change to hula left

Hands

- Fingers stretch
- Curl fingers to-
ward thumbs
- Fingers stretch
- Curl fingers to-
ward thumbs

Hula Left (opposite)

EVALUATIVE
PROCEDURE(S):

Ask students to perform one hula dance step using feet, hands, and arms. They should also sing the accompaniment.

RESOURCES AND
MATERIAL(S):

- . Dances of Hawaii, Dance Patterns by Sylvia Marks and Valerie Sill, Stanley B. Bowmar Company, Los Angeles, 1962.
- . Children's Songs from Hawaii, Carol Roes, Mele Loke Publishing Company, Honolulu, 1966.
- . Resource Person - Hawaiian American.

NAME: Mary Pat Goodman

SCHOOL: Immaculate Heart of Mary

SUBJECT: Literature

GRADE LEVEL: Kindergarten

TITLE OF LESSON: Folktales

KEY CONCEPT(S): Contributions

GENERALIZATION(S): Folktales are favorite stories that people tell one another over and over again in many versions, generation after generation. These stories can express the cultural heritage of a people.

BEHAVIORAL

OBJECTIVE(S): The children will be able to draw a picture of an Asian American folktale.

TEACHING

PROCEDURE(S):

- 1) Discussion: What favorite story have you heard?

Asian Americans have favorite stories, too. We call these folktales because they are told over and over, year after year. Asian American children may hear them from their parents or grandparents.

- 2) Read: White Squash Boy, after telling the children this is a Pilipino folktale that teaches a moral lesson.

After the story is read, listen to comments.

. What was the moral of the story?

- 3) Another version of this folktale is Peach Boy, a Japanese folkstory. Briefly tell story showing illustrations.

. How are White Squash Boy and Peach Boy the same?

. Do you think White Squash Boy and Peach Boy are the only Asian American folktales people tell? (Korean Americans, Vietnamese Americans, and Chinese Americans may know other folktales from their heritage.)

- 4) Pass out 12" x 18" paper to each child. Illustrate either folktale--White Squash Boy or Peach Boy.

TEACHING
PROCEDURE(S):

Additional Activities

- 1) The next day, during Creative Dramatics, dramatize one of the Asian American folktales read.
- 2) Invite an Asian American resource person to tell children a folktale.
- 3) Read other Asian American folktales.
- 4) Teach an Asian song based on a folktale.

EVALUATIVE
PROCEDURE(S):

Have children illustrate an Asian American folktale.

RESOURCES AND
MATERIAL(S):

- . "White Squash Boy," Fairy Tales from the Philippines, D. L. Robertson, Dodd, Mead and Company, New York, 1971.
- . Peach Boy and Other Japanese Children's Favorite Stories, Florence Sakade (Ed.), Charles E. Tuttle Company, Rutland, 1977.
- . Little One-Inch and Other Japanese Children's Favorite Stories, Florence Sakade (Ed.), Charles E. Tuttle Company, Rutland, 1977.
- . Tales of a Chinese Grandmother, Frances Carpenter, Charles E. Tuttle Company, Rutland, 1977.
- . The Foxes and the Horse Dealer, Toshiko Kanzawa, Gakken Company, Tokyo, 1973.
- . Asian American resource person.

NAME: Mary Pat Goodman

SCHOOL: Immaculate Heart of Mary

SUBJECT: Math/Social Studies

GRADE LEVEL: Kindergarten

TITLE OF LESSON: Ways of Writing and Counting Numbers - Expressing an Idea

KEY CONCEPT(S): Similarities/Differences

GENERALIZATION(S): The writing of numbers may take various forms (numerals, the number word, characters, etc.). Some Asian Americans learn to count and write numbers in an Asian language.

BEHAVIORAL
OBJECTIVE(S):

The children will be able to:

- 1) Count in other languages (with assistance).
- 2) Print the number word "two" in Japanese, Chinese, Korean, Vietnamese or Tagalog.
- 3) Print the character for "two" in Japanese/Chinese.
- 4) Print the number word "two" in English.

TEACHING
PROCEDURE(S):

- 1) Discuss ways of noting numbers (e.g., tally marks, numeral, number word, Roman numerals, etc.) using the number "2".

 . How can we write "2"?
- 2) Explain that some Asian Americans learn to count and write in another way too. Parents may teach them or they may learn at special schools after "regular" school.
- 3) Show charts of Japanese/Chinese/Korean/Vietnamese/Tagalog words and characters for one-ten. Count from one-ten in each language. Have children repeat.
- 4) Point out the words for "two" in these languages and the Japanese/Chinese character for "two."

TEACHING
PROCEDURE(S):

- 5) On a large sheet of paper, which has been folded twice, have children print the number "2" in the first box; number word "two" in the second box and:
- a) print the Japanese/Chinese character for "two" in the third box and the Japanese or Chinese word for the character in the fourth box. Or,
 - b) print the number "2" again in the third box and the Korean, Vietnamese, Tagalog (Pilipino) word for the number "2" in the fourth box.

Eg,

2	two
=	ni

Supplementary Activities

- . Pick another number and write the many other Asian words for the same number.
- . Have an Asian American resource person visit the students and demonstrate Chinese/Japanese calligraphy.

EVALUATIVE
PROCEDURE(S):

Print numeral "2," the number word in English, and print the character for two in Asian.

RESOURCES AND
MATERIAL(S):

- . Paper for each child (12" x 18").
- . Chart displaying numerals and equivalent of the Asian words.
- . Asian American Curriculum Guide, St. Paul Public Schools, June, 1978:
 - p. 63 - Number chart
 - p. 122 - Counting in Japanese
 - p. 222 - Counting in Korean
 - pp. 223-227 - How to write Japanese characters (1-10)
- . Asian American Resource Person for Calligraphy Demonstration.

ENGLISH	CHINESE (toisan)	JAPANESE	PILIPINO (tagalog)	VIETNAMESE
① One	一 yat	一 ichi	isa	một
② Two	二 yi	二 ni	dalawa	hai
③ Three	三 saam	三 san	tatlo	ba
④ Four	四 sei	四 shi	apat	bốn
⑤ Five	五 ng	五 go	limá	năm
⑥ Six	六 luk	六 roku	anim	sáu
⑦ Seven	七 tsat	七 shichi	pito	bảy
⑧ Eight	八 baat	八 hachi	walo	tám
⑨ Nine	九 gau	九 ku	siyam	chín
⑩ Ten	十 sap	十 ju	sampu	mười

NAME: Susan Mahoney

SCHOOL: Immaculate Heart of Mary

SUBJECT: Social Studies

GRADE LEVEL: 2nd

TITLE OF LESSON: Family Traditions I

KEY CONCEPT(S): Similarities/Differences, Traditions

GENERALIZATION(S): Asian Americans and non-Asian Americans have certain traditions and customs which they continue in their families. Some of these traditions are unique to certain ethnic groups.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to:

- 1) Describe several traditional activities associated with the Chinese New Year.
- 2) Write about two customs involved in this celebration.

TEACHING
PROCEDURE(S):

- 1) Explain the differences between the Gregorian calendar and the lunar calendar. (The lunar calendar is based on the movements of the moon around the earth. The moon circles the earth, changing from a new moon to a full moon and back to a new moon, in about 29-1/2 days--almost a month.)

The Gregorian calendar is based upon the earth moving around the sun. It takes about 365-1/4 days for the earth to revolve around the sun.

The first day of the Chinese new year usually falls between the end of January and early February according to the Gregorian year.)

- 2) Discuss how some Chinese Americans may prepare for the New Year. Use "Chinese New Year s" cards and tape from Multi-Ethnic Sequential Card Series which describe several preparations for the Chinese New Year.
 - . What are some preparations for the Chinese New Year celebration?
 - . Are some preparations similar to your preparations for the New Year?
 - . Does everyone celebrate the New Year the same way?
 - . Do you think all Chinese Americans celebrate the same way?

TEACHING
PROCEDURE(S) :

- 3) List the students' own activities during the New Year holiday.
 - . How does your family prepare for the New Year?
 - . Are there traditions that are carried out each year during this time?

Supplementary Activities

For more information on the traditional celebration of Chinese New Year, read Rice Cakes and Paper Dragons to the class. This story follows Marie Chan, a Chinese American girl, as she prepares for the New Year.

EVALUATIVE
PROCEDURE(S) :

Have students describe two customs associated with the celebration of the Chinese New Year.

RESOURCES AND
MATERIAL(S) :

- . An Album of Chinese Americans, Betty Lee Sung, Franklin Watts, New York, 1977.
- . "Chinese New Year's," from Multi-Ethnic Sequential Card Series, Developmental Learning Materials, Niles, 1974.
- . Rice Cakes and Paper Dragons, Seymour Reit, Dodd, Mead and Company, New York, 1973.

NAME: Susan Mahoney

SCHOOL: Immaculate Heart of Mary

SUBJECT: Social Studies

GRADE LEVEL: 2nd

TITLE OF LESSON: Family Traditions II

KEY CONCEPT(S): Similarities/Differences, Traditions

GENERALIZATION(S): Asian Americans and other Americans have traditions which they continue in their families. There are many unique cultural traditions associated with the Chinese New Year.

BEHAVIORAL

OBJECTIVE(S):

Students will be able to:

- 1) Review and describe some traditional activities associated with the Chinese New Year.
- 2) Make red envelopes similar to those used during the New Year.

TEACHING

PROCEDURE(S):

- 1) Review the traditional preparations and activities for the Chinese New Year.
 - . What are some preparations Chinese American families will make for the coming New Year?
 - . Do all Chinese Americans celebrate the New Year the same way? (No)
- 2) Read the stories, "The Story of the Red Envelopes," and "Red Envelopes."
 - . When are the red envelopes used?
 - . Who receives the little red envelopes? From whom?
 - . What do the red envelopes look like?
 - . What do certain pictures mean?
 - Bat - (blessing)
 - Fish - (plenty of food)
 - Peaches - (longevity)
 - Bamboo - (peace)

EVALUATIVE

PROCEDURE(S):

- 1) Review the Chinese New Year preparations with the class.

EVALUATIVE
PROCEDURE(S):

- . What are some preparations for the Chinese New Year?
 - . What are red envelopes?
 - . Do all Chinese Americans celebrate the Chinese New Year?
- 2) Have children make red envelopes with a happy message enclosed. They will exchange envelopes in class.

RESOURCES AND
MATERIAL(S):

- . Red Envelopes, Annie Ching, Asian American Bilingual Center, Berkeley, 1978.
- . The Story of Red Envelopes, Gordon Lew, Chinese Bilingual Program, ESEA Title VII, San Francisco, 1971.
- . Red Envelope Activity Sheets.

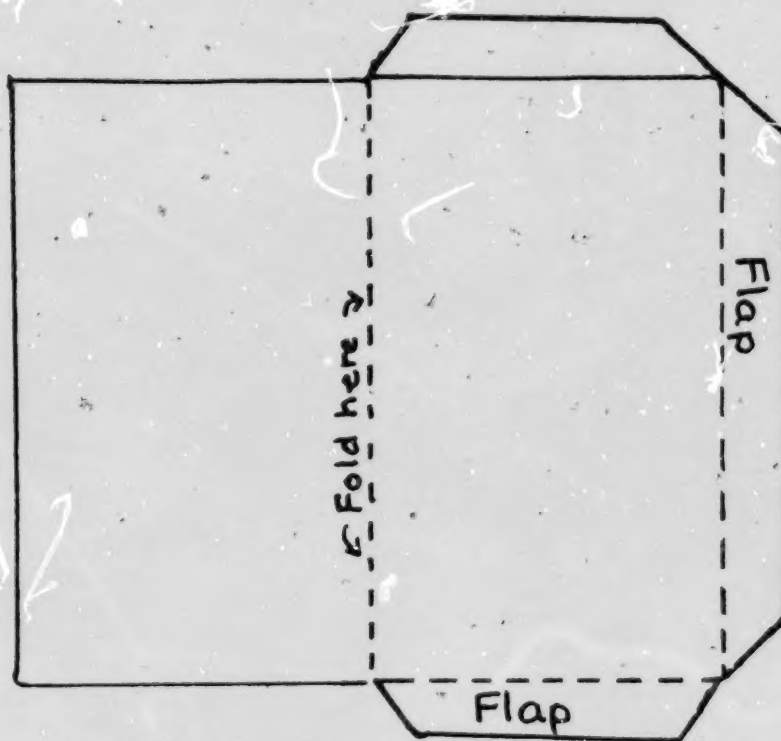
NAME _____

RED ENVELOPES

Use red paper for your envelopes.
Cut out this pattern and trace the
shape on the red paper.

Cut out the shape and fold the flaps
to the center. Glue the envelope to-
gether. Leave one end open.

Decorate your envelope by glueing
one of the pictures to the front of the
envelope.





PEACE



BLESSING

LONG LIFE



PLENTY OF FOOD

NAME: Susan Mahoney

SCHOOL: Immaculate Heart of Mary

SUBJECT: Social Studies

GRADE LEVEL: 2nd

TITLE OF LESSON: Asian American Toys and Games

KEY CONCEPT(S): Contributions

GENERALIZATION(S): Many children in the United States play with Asian American toys.

BEHAVIORAL
OBJECTIVE(S): Students will be able to:

- 1) Identify and describe the usage of the tangram and the Buun-buun.
- 2) Make a Buun-Buun and a tangram figure.

TEACHING
PROCEDURE(S):

Day One

- 1) Have students describe their favorite toys and games.
Can any of those items be made?
- 2) Demonstrate the making of the Buun-Buun. Use the directions offered in East/West Activities Kit.
- 3) Have students create their own buun-buuns.

Day Two

- 4) Explain the origin of tangrams and demonstrate its usage by using tangram pieces. Use Tangrams: An Ancient Chinese Puzzle.
- 5) Pass out tangram pattern and have students cut them out. Students should try to assemble those pieces into the figures provided on another sheet.

EVALUATIVE
PROCEDURE(S):

Have the students describe the buun-buun and the tangram, and create them, i.e. a buun-buun and a tangram figure.

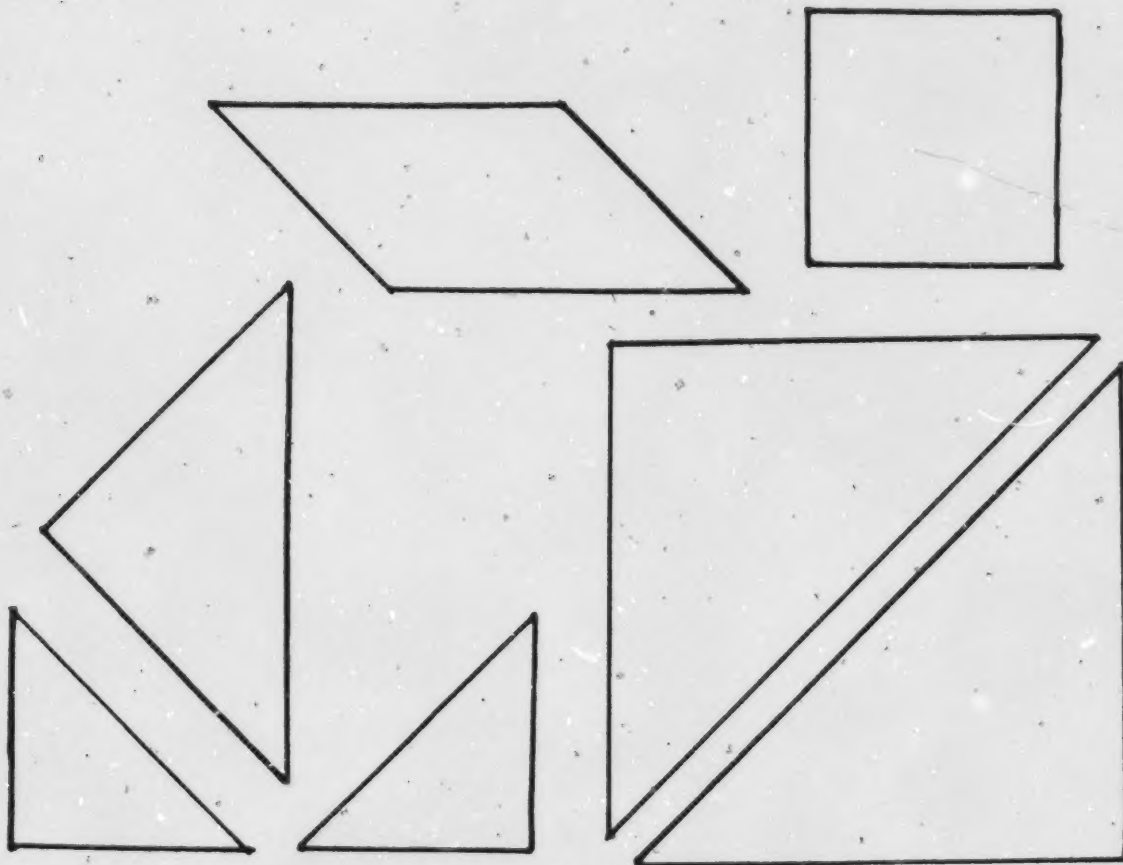
RESOURCES AND
MATERIAL(S):

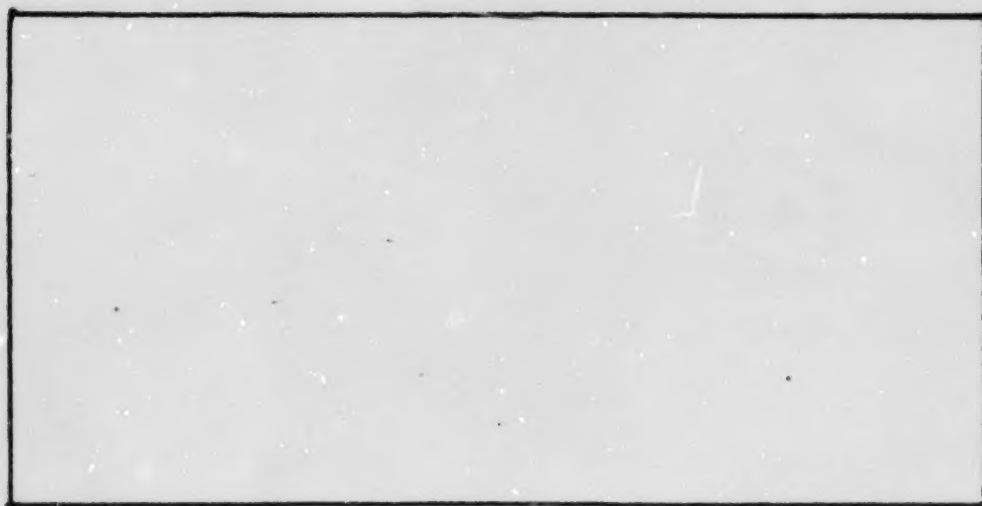
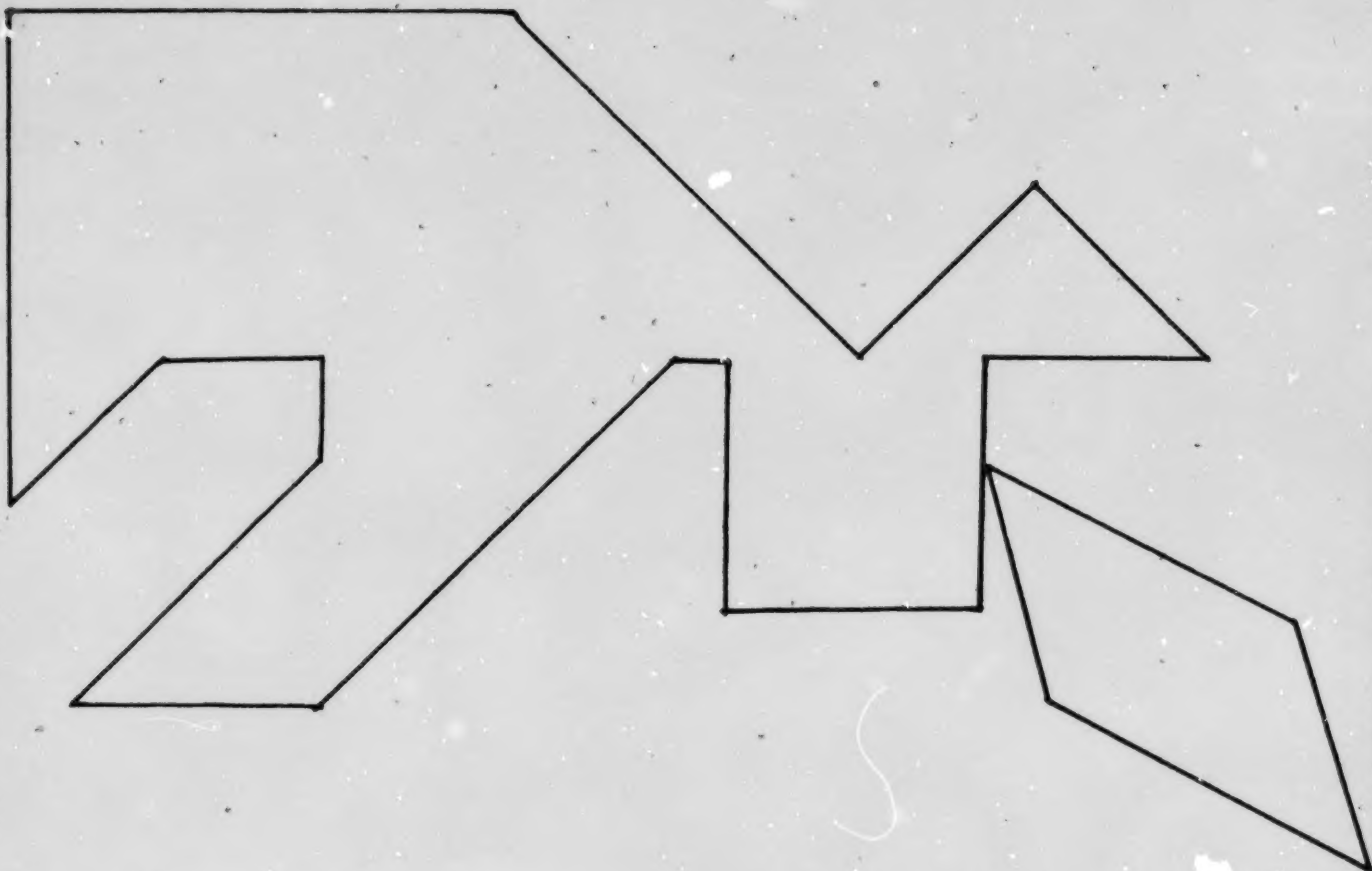
- . East/West Activities Kit, Visual Communications, Los Angeles, 1976.
- . Tangrams: An Ancient Chinese Puzzle, "A Conceptual Skill Development Kit," Carol Kubota, Dept. of Instruction, Olympia, 1976.
- . Tangram Activity sheets.

NAME _____

TANGRAMS

- 1) Cut out the seven tangram pieces at the bottom of the page.
- 2) Now, try to make the rabbit form with the seven pieces.
- 3) Try to make the rectangle with the seven pieces.
- 4) Make up your own tangram shape and see if a friend can make the same shape.





NAME: Helen McArdle

SCHOOL: Immaculate Heart of Mary

SUBJECT: Social Studies

GRADE LEVEL: 3rd

TITLE OF LESSON: Comparing the Daily Lives of Two Asian American Families With Our Own

KEY CONCEPT(S): Similarities, Ethnic differences

GENERALIZATION(S): The basic needs of all families are met by their cultures. These needs are shared by all people regardless of their cultural background.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to note differences in beliefs, foods, recreation and traditional clothing between some Asian American families and their own.

TEACHING
PROCEDURE(S):

Day One

- 1) Initiate a discussion of a typical day for a particular child in a classroom. List activities and items for several subjects.
 - . Family responsibilities.
 - . Special groups they may belong to.
 - . Favorite food.
 - . Family recreation.
- 2) Show filmstrip, "Chinatown," from Five Families. Note the similarities between the needs of the Yang family and their own family.

Discuss some of the ethnic differences.

- . What do the Yangs do that you don't do?
- . What is an abacus? (Counting machine)
- . What kind of instrument does Mr. Yang play? (Chinese flute)
- . How is Mr. Yang teaching his children Chinese?

Day Two

- 1) Show filmstrip, "Cynthia, Japanese American Girl," from Children of the Inner City.

TEACHING
PROCEDURE(S):

- 2) Discuss the differences between Cynthia's family and their own family.
 - . Beliefs
 - . Celebration (Obon)
 - . Foods
 - . Family Roles (respect for grandparents)
 - . How is Cynthia's family the same as yours?

Day Three

Show filmstrip, "Siu Mei Wong - Who Shall I Be?" from The Many Americans II.

- . Pass out worksheets for the filmstrip.

Day Four

Have a general discussion on the three Asian American families studied.

- . What types of activities do these Asian American families share with your families?
- . How do they meet their basic needs?
- . How are these families different than yours?

Supplementary Activities

- . Make other Asian American stories about families available. Ruel's story (Pilipino American) is told in Got Me a Story to Tell.
- . Asian American People and Places describes the daily lives of different Asian American people, Korean, Samoan, Pilipino, Japanese, and Chinese.

EVALUATIVE
PROCEDURE(S):

Children will list three similarities and differences between the Asian American families they learned about and their own family in relation to beliefs, foods, recreation, and traditional clothing.

RESOURCES AND
MATERIAL(S):

- . "Chinatown" from Five Families, Scholastic, New York, 1972.
- . "Cynthia, Japanese American Girl" from Children of the Inner City, Society for Visual Education, Chicago, 1970.
- . "Sui Mei Wong - Who Shall I Be?" from The Many Americans II, Learning Corporation of America, New York, 1976.

RESOURCES AND
MATERIAL(S):

For Supplementary Activities

- Asian American People and Places, Visual Communications, Los Angeles, 1972.
- Got Me a Story to Tell, Sylvia Yee and Lisa Kokin
St. John's Educational Threshold Center,
San Francisco, 1977.

Name_____

Siu Mei Wong-Who Shall I Be?

1. In what ways is the Chinatown of Los Angeles like the rest of other large American cities?
2. In what ways is it (Chinatown) unlike other large American cities?
3. In what ways did Siu Mei Wong feel distinctly Chinese American?
4. In what ways did Siu Mei Wong want to change?
5. What did Siu Mei's father mean when he said, "I sew for you. You must be proud for me."? Why is being proud of one's background important?

NAME: Helen McArdle

SCHOOL: Immaculate Heart of Mary

SUBJECT: Math

GRADE LEVEL: 3rd

TITLE OF LESSON: Learning to Write, Read, and Use Japanese Characters for Numbers

KEY CONCEPT(S): Symbolism, Heritage

GENERALIZATION(S): Many Americans are bilingual. Depending on their ethnic heritage, many people speak another language besides English.
There are many different words for the same object or number.

BEHAVIORAL
PROCEDURE(S):

Students will be able to:

- 1) Write the Japanese and Chinese characters for 1-10.
- 2) Compute several problems using the Japanese and Chinese characters.

TEACHING
PROCEDURE(S):

- 1) Discuss the many names for numbers in different languages. Although people may have different words for numbers, the numbers are used the same way.

 . Use the board to illustrate the different words for the number "eight."

 8 - eight ocho-(Spanish) huit-(French)

 chakoe-(Sioux) åtte-(Norwegian)
- 2) Many Japanese American children can speak English and Japanese. They are bilingual. Instead of spelling the number "one," O-N-E, in English, the Japanese character (-) can also be used.

The Chinese characters are the same as the Japanese except the word for each number is different.

- 3) Pass out worksheet showing the Japanese characters for the numbers and their pronunciation. Have the students practice writing the characters in the boxes.

TEACHING

PROCEDURE(S):

- 4) Pass out the worksheets on adding and subtracting using the Japanese characters.

EVALUATIVE

PROCEDURE(S):

Students should be able to successfully complete the worksheet using the characters.

RESOURCES AND

MATERIAL(S):

- . Japanese Number Characters Sheet.
- . Worksheet using the Japanese characters.

Japanese Number Characters

- | | | |
|----------|---|--------|
| 1. One | 一 | ICHI |
| 2. Two | 二 | NI |
| 3. Three | 三 | SAN |
| 4. Four | 四 | SHI |
| 5. Five | 五 | GO |
| 6. Six | 六 | ROKU |
| 7. Seven | 七 | SHICHI |
| 8. Eight | 八 | HACHI |
| 9. Nine | 九 | KU |
| 10. Ten | 十 | JU |

一
二
三
四
五
六
七
八
九
十

Name _____

Use the following Japanese characters to fill the blanks correctly.

二 四 六
五 三 一

1. Seven marbles minus 5 marbles

=

2. Eighteen dresses are hanging on a rack. Twelve fall off. How many are left hanging?

3. $\times 3 = 15$

4. $8 \times$ $= 24$

5. $\times 75 = 75$

NAME: Helen McArdle

SCHOOL: Immaculate Heart of Mary

SUBJECT: Social Studies

GRADE LEVEL: 3rd

TITLE OF LESSON: Comparing and Contrasting Chinese New Year to our Celebration of New Year

KEY CONCEPT(S): Similarities, Differences

GENERALIZATION(S): There are many similarities and differences between the Chinese American New Year celebration and a non-Asian New Year celebration.

BEHAVIORAL

OBJECTIVE(S): The children will be able to:

- 1) List two activities pursued by many Chinese Americans in their New Year celebration.
- 2) Know the animal named for the present year under the Chinese calendar.

TEACHING

PROCEDURE(S):

- 1) What are some holidays that we celebrate? Discuss importance and popularity of each.

One of these holidays--New Year is also celebrated in a different way by Chinese Americans in our society.

- 2) Discuss our celebration of the New Year's.

- . How do you celebrate the New Year?
- . What foods do you eat?
- . What activities do you do (adults, children)?

- 3) Compare their celebration of New Year with the Chinese New Year celebration. Select readings from:

Chinatown Sunday: The Story of Lillian Der,
Carol Bales
An Album of Chinese Americans, Betty Lee Sung

- 4) Have the students color sheets on the year of the Ram and explain the Ram's characteristics.
- 5) Discuss the similarities and differences between the New Year celebrations.

TEACHING
PROCEDURE(S):

- . Are special foods eaten for your New Year celebrations? Chinese New Year celebrations?
- . How are children involved with the festivities?

EVALUATIVE
PROCEDURE(S):

Most of the children will be able to list 2 activities for the Chinese New Year and will describe the zodiac animal for 1979 (Ram).

RESOURCES AND
MATERIAL(S):

- . An Album of Chinese Americans, B. L. Sung, Watts Company, New York, 1977.
- . Asian American Curriculum Guide, St. Paul Public Schools, 1978, 189-191.
- . Chinatown Sunday, The Story of Lillian Der, Carol Ann Bales, Reilly and Lee Books, Chicago, 1973.
- . "Year of the Ram" and Zodiac" worksheets.

What Year Were You Born In?

1960 The year of the Mouse 1972
1961 The year of the Ox 1973
1962 The year of the Tiger 1974
1963 The year of the Rabbit 1975
1964 The year of the Dragon 1976
1965 The year of the Snake 1977
1966 The year of the Horse 1978
1967 The year of the Sheep 1979
1968 The year of the Monkey 1980
1969 The year of the Rooster 1981
1970 The year of the Dog 1982
1971 The year of the Boar 1983

Dog Year people are sincere and honest.. Dog people are stubborn, but are loyal friends.

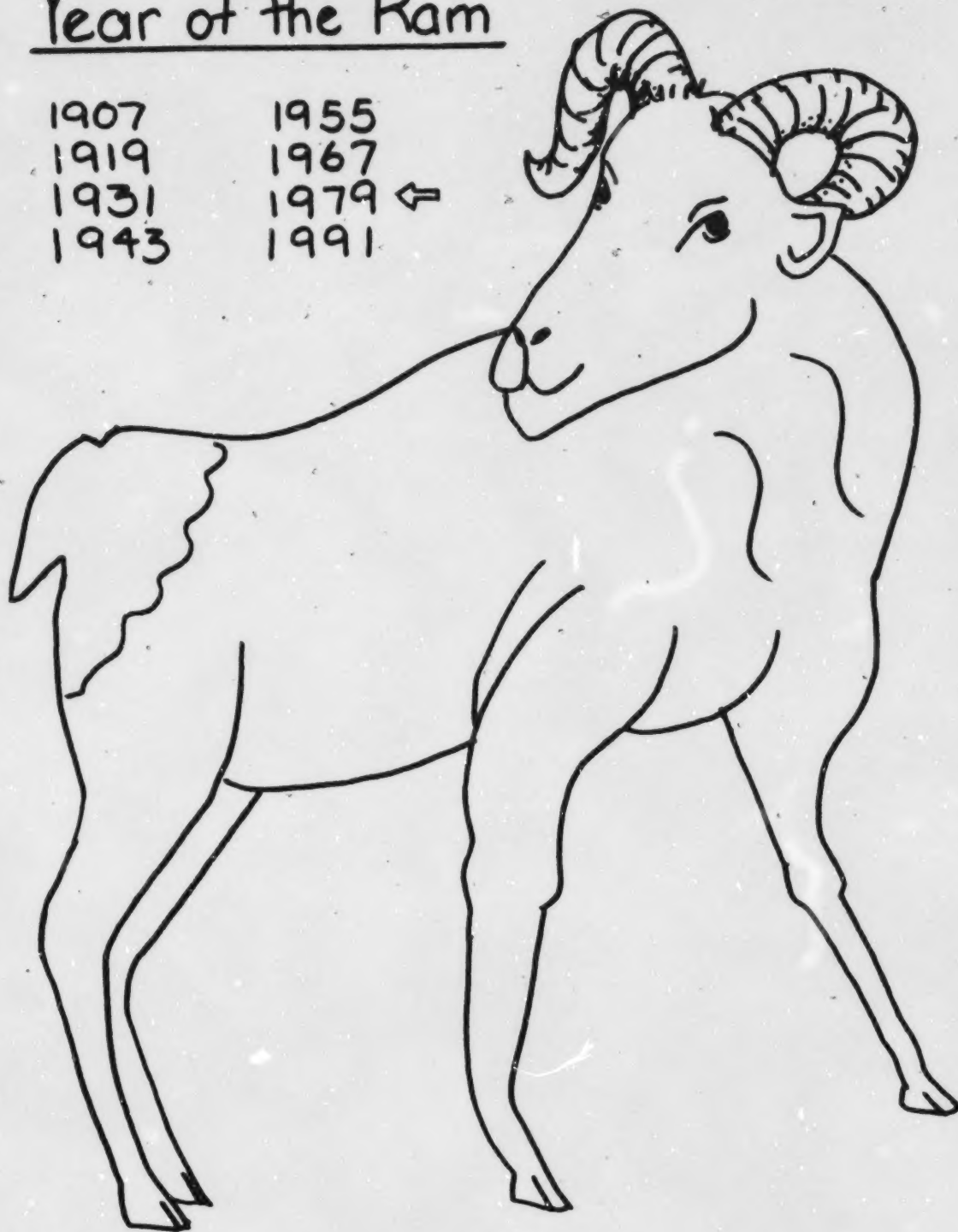
Boar Year people are polite, kind, and affectionate. Although they have short tempers, Boar people hate to argue. They are well informed people and rarely seek help from others.

People born in the Rooster Year are enthusiastic and extremely brave. They are ambitious in their jobs, and they are deep thinkers. They are selfish, bold, and distrustful, yet they are capable of attracting loyal and close friends.

Year of the Ram

1907
1919
1931
1943

1955
1967
1979 ←
1991



Ram people are extremely gentle and intelligent. They tend to be over-timid and pessimistic but are highly talented in art fields. Ram year people generally lead comfortable lives.

NAME: Maureen Willard

SCHOOL: Jackson Elementary

SUBJECT: Social Studies

GRADE LEVEL: 5th

TITLE OF LESSON: Asian Americans Have Roots in Many Countries

KEY CONCEPT(S): Immigration

GENERALIZATION(S): America is made up of people who come from many different countries.

BEHAVIORAL

OBJECTIVE(S): Students will be able to:

- 1) Identify some Asian countries where some Asian Americans have roots.
- 2) Define "immigrant."
- 3) Complete a crossword puzzle using words learned in the lesson.

TEACHING

PROCEDURE(S):

- 1) Begin with a discussion.
 - . Where do many Black Americans have roots?
 - . Where do many White Americans have roots?
 - . Who are Asian Americans and where do they have their roots? (Asian Americans aren't with American ancestry. Many have roots in Japan, China, Korea, the Philippine Islands, Vietnam, and other Asian countries.)
- 2) Show these countries on the map and trace the immigration routes.
 - . How did many immigrant groups arrive in the United States? (By boat, plane, etc.)
 - . Why did many come? (Some were forced, others were fleeing, others sought economic betterment, etc.)
 - . What is "immigration?" (The act of moving from one country to another.)
 - . Who is an "immigrant?"
 - . Who are the most recent immigrants from Asian countries? (The Indochinese-Cambodian, Laotian, Thai, Vietnamese, and Hmong.)
 - . What do you think are some of the problems of immigrants who speak no English?
 - . How do you think the basic needs of food, clothing, and shelter might be met by someone who is new to this country.

**EVALUATIVE
PROCEDURE(S):**

Students will complete a crossword puzzle that focuses on Asian immigration.

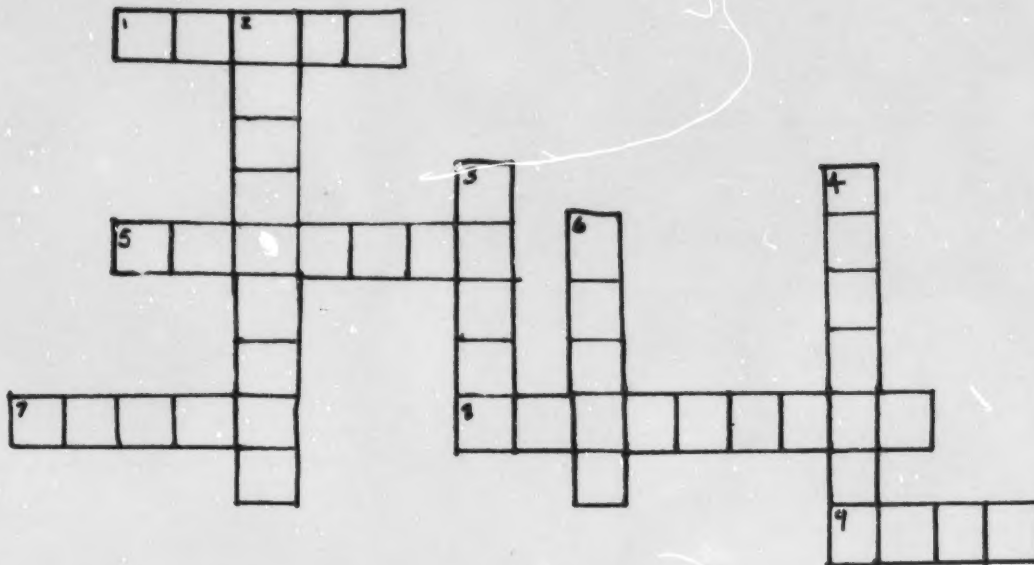
Key

- | | |
|--------------|--------------|
| a) Asian | f) Korea |
| b) Immigrant | g) Japan |
| c) China | h) Americans |
| d) Vietnam | i) Many |
| e) English | |

**RESOURCES AND
MATERIAL(S):**

- . Map of world.
- . Crossword puzzle.

NAME _____



Words to use:

Americans
Vietnam
Japan
Asian
Korea

Many
English
China
Immigrant

Across

1. Many people in this country are _____ Americans.
5. An immigrant to the United States may have difficulty if he/she does not speak _____.
7. Some Asian Americans have roots on the island of _____.
8. Although people in this country come from different backgrounds, they are all _____.
9. The United States is made up of _____ different people.

Down

2. A person who makes a home and settles in a new country is called an _____.
3. Many of our earliest Asian American immigrants were from the large country of _____.
4. Our most recent group of immigrants in this country are from _____.
6. Other Asian Americans are from _____.

NAME: Maureen Willard

SCHOOL: Jackson Elementary

SUBJECT: Social Studies

GRADE LEVEL: 5th

TITLE OF LESSON: Vietnamese Immigrants

KEY CONCEPT(S): Immigration, Contributions

GENERALIZATION(S): 1) Asian Americans vary in many ways, including background, cultures, and languages, but they are all Americans.

2) The Vietnamese, America's recent immigrants, are making many contributions to the United States.

BEHAVIORAL

OBJECTIVE(S):

Students will be able to:

- 1) Use each new vocabulary word in a sentence.
- 2) Describe some of the problems faced by the Vietnamese refugee in America.
- 3) Describe some of the contributions made by the Vietnamese in America.

TEACHING

PROCEDURE(S):

Day One

- 1) Begin by a discussion on the Vietnamese refugee situation.
 - . Who are the Vietnamese? (Show the students a map indicating the location of Vietnam.)
 - . Why are many Vietnamese moving to this country? (Vietnam is divided into two parts--the Northern section is under communist rule and the Southern section was not. North and South Vietnam have been in a struggle since 1954. The United States joined the struggle as an ally of South Vietnam in 1965.
 - In 1973 the withdrawal of United States intervention began and gradually the South Vietnamese were left alone in the struggle against North Vietnam.
 - In 1975 a major attack was launched at the door of Saigon (the capitol of South Vietnam). Many countries, including the United States closed their embassies there and began to evacuate their employees.

TEACHING
PROCEDURE(S):

The evacuation of Americans and Vietnamese began by air and sea. Many refugees were taken first to the Philippines and then to camps in the United States.

Many Vietnamese still are immigrating to America. Conditions in Vietnam are poor for many South Vietnamese people.)

- 2) What problems did many Vietnamese face upon entering the United States?

- No established settlement or community of Vietnamese was available to help the newcomers.
- Language barrier.
- Some families were separated in the immigration process.
- Some families had little more than the small possessions they brought with them.
- Many refugees were highly educated, yet could only take jobs far below their ability.
- Many refugee camps were crowded.
- Many families were sponsored by groups all over the United States. Extended families and friends were often divided.
- Memories of friends and relatives still in Vietnam often trouble the Vietnamese refugees.

(For more information on the Vietnamese refugee situation, read the collection of Indochinese materials available at the Asian American Resource Center.)

- 3) Write the new vocabulary words on the board. Solicit their definitions from the class.

- a) Asian American - Americans of Asian ancestry.
- b) Immigrant - Person who leaves one country to live in another.
- c) Refugee - Immigrant who is escaping or fleeing from a country.
- d) Contribution - Something that is given to or shared with another person.

TEACHING
PROCEDURE(S) :

Day Two

- 1) Many Vietnamese in America are continuing to follow many cultural traditions. Vietnamese folktales and games are becoming contributions to America's multicultural collection.
- 2) Read a Vietnamese folktale from one of the following books:

Beyond the East Wind, Van Quyen
Cổ Tích Nhi Đồng I and II, Van Diên

Students can role play or illustrate the tale.

- 3) Distribute the handouts on Bàu Cua Cá Cóp, a Vietnamese game.
Have students construct their own game boards and play the game using chips or a point system for money.

EVALUATIVE
PROCEDURE(S) :

Distribute a worksheet with the following questions:

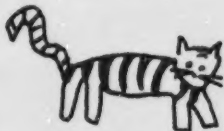
- . Use each of these words in a sentence.
 - a) Asian American
 - b) Immigrant
 - c) Refugee
 - d) Contribution
- . List/describe three problems faced by many immigrant Vietnamese.
- . List two contributions made by the Vietnamese to America.

RESOURCES AND
MATERIAL(S) :

- . Beyond the East Wind, Duong Van Quyen and J. Coburn, Burn, Hart and Company, Thousand Oaks, 1976.
- . Cổ Tích Nhi Đồng, I and II, Tran Van Dien, Grandasia Publications, Grand Rapids, 1976.
- . Collection of Indochinese materials (available at Asian American Resource Center).
- . Evaluation worksheet.
- . Map of world.

Bau Cua Ca' Cop

This is a gambling game played on the Vietnamese New Year (Tết) by children and adults. The playing board is the size of a tabletop so that many can play.

Shrimp 	Crab 	Fish 
Tiger 	Coin 	Squash 



Three dice which have pictures on each side.



Dish with cover for shaking dice.

1. Players place money or chips on board on picture of their choice.
2. Dealer shakes dice. Players are paid if picture of their choice turns up on dice. Dealer keeps remaining money.

NAME: Denise Griffith-Sheriff

SCHOOL: Immaculate Heart of Mary

SUBJECT: Math

GRADE LEVEL: 6th

TITLE OF LESSON: Abacus in Math

KEY CONCEPT(S): Contributions

GENERALIZATION(S): Some Japanese and Chinese Americans use the abacus the same way others use calculators. The abacus possesses some advantages over both mental and pencil/paper figuring.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to:

- 1) Describe two advantages of an abacus.
- 2) Demonstrate the use of an abacus by solving ten arithmetic problems.

TEACHING
PROCEDURE(S):

- 1) Show the abacus (or soroban) to students and give a brief history of its origin (use pages 11 and 12 of The Japanese Abacus). Mention the victory the abacus had in a contest between an electric calculator and an abacus in Tokyo. Stress the fact that many Chinese and Japanese American people still use the abacus instead of a cash register or calculator.
 - . Describe the differences between a Chinese abacus and a Japanese soroban. (If possible, bring examples of each.)
- 2) Demonstrate on the abacus (or soroban) the concept of place value--ones, tens, hundreds, thousands place, etc.
- 3) Demonstrate simple addition and subtraction problems using no regrouping. Have students practice doing the same.

If there are not enough abacuses to go around, mimeo pictures of the abacus on paper and have students cut out paper "beads" to place on the rods. (Use the pattern provided.)

TEACHING
PROCEDURE(S):

- 4) Demonstrate regrouping of two digit numbers in both addition and subtraction problems. Have students also practice. (Use examples from The Japanese Abacus.)
- 5) Test each student on the following ten problems. Each student should work out problems on their own abacus.

a. $3 + 3 = 6$

f. $55 - 25 = 30$

b. $5 + 6 = 11$

g. $82 - 78 = 4$

c. $12 - 6 = 6$

h. $76 - 28 = 48$

d. $15 + 17 = 27$

i. $90 + 20 = 110$

e. $18 + 29 = 47$

j. $87 + 14 = 101$

EVALUATIVE
PROCEDURE(S):

Students will be able to solve 8 out of 10 problems on the abacus correctly.

RESOURCES AND
MATERIAL(S):

- . The Japanese Abacus - Its Use and Theory, Takashi Kojima, Charles E. Tuttle Company, Rutland, 1974.
- . Chinese abacus and Japanese soroban examples.
- . Abacus picture for mimeo.

ABACUS

NAME: Denise Griffith-Sheriff

SCHOOL: Immaculate Heart of Mary

SUBJECT: Math

GRADE LEVEL: 6th

TITLE OF LESSON: Folktales Word Problems

KEY CONCEPT(S): Tradition

GENERALIZATION(S): Chinese Americans have a rich history of folktales that are remembered and retold today.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to:

- 1) Retell a Chinese folktale, "A Story of An Urn."
- 2) Compute eight word problems based on the folktale.

TEACHING
PROCEDURE(S):

- 1) Ask students to define "folktale." (A story that is usually passed on to family members.)
- 2) Give examples of folktales known by the students. (Paul Bunyan, How the Camel Got Its Hump, etc.)
- 3) Folktales may be carried on in certain Asian American families. One Chinese folktale is related to a tradition practiced during the Chinese New Year.

Read "A Story of An Urn," p. 61 in Chinese Cultural Resource Book.

- . What other stories do you know that are similar? (Goose That Laid a Golden Egg.)

- 4) Pass out the worksheet based on the folktale. Students should complete the problems individually.

EVALUATIVE
PROCEDURE(S):

- 1) Students should retell "A Story of An Urn" as a class.
- 2) Students should successfully answer eight word problems on the worksheet.

RESOURCES AND
MATERIALS(S):

- . Chinese Cultural Resource Book, Irene Kwok, National Assessment and Dissemination Center, Fall River, 1976.
- . Word problem worksheet.

Name _____



Story of an Urn

1. Sim Man Sam has five boxes of urns with 12 urns in a box. How many urns does he have in all?

2. Sim Man Sam sold seven urns to Fong Kun for \$2.50 each. How much did Fong Kun pay?

3. Fong Yep painted the urns and resold all seven for \$2.95 each. What was his total profit?

4. Mr. Lee bought a box of 18 urns for \$40.50. How much is each urn?

5. Sim Man Sam put 25 coins in his urn and they multiplied 7 times overnight. How many coins did he have?

6. Mr. Yim had 29 ducks. Three ducks disappeared daily for one week. How many ducks were left?

7. Sim Man Sam had four urns with four dozen coins in each. How many coins in all?

8. Fung Eng is expecting 50 people for a New Year Celebration. How many dozen cans of pop should he buy if each guest is allowed three cans?

NAME: Denise Griffith-Sheriff

SCHOOL: Immaculate Heart of Mary

SUBJECT: Math

GRADE LEVEL: 6

TITLE OF LESSON: Yin and Yang Math

KEY CONCEPT(S): Yin/Yang, Harmony

GENERALIZATION(S): Many people's beliefs guide the way they view the world. Some math problems can be viewed using the belief of Yin and Yang--the harmony of opposites.

BEHAVIORAL

OBJECTIVE(S):

Students will be able to:

- 1) Describe, in simple terms, the Chinese concept of Yin and Yang.
- 2) Give one example using the Yin and Yang concept.
- 3) Compute ten simple problems based on the Yin/Yang philosophy.
- 4) Utilize the Chinese characters for numbers in solving math problems.

TEACHING

PROCEDURE(S):

- 1) Have Yin and Yang written on the board and introduce the concept by the activity, "Yin and Yang," described in Rainbow Activities, p. 73.

This activity demonstrates the necessity of conflicting forces in life to create a harmony.

. What are other examples of Yin and Yang in life?

- 2) Discuss how some math concepts also involve the complementing of each other. For example:

if $36 \div 9 = 4$ (Yin) then $4 \times 9 = 36$ (Yang)

$7 - 6 = 1$ (Yin) $1 + 6 = 7$ (Yang)

- 3) Have students solve the ten simple math problems on worksheet #1 using the Chinese characters.
- 4) When they have practiced using the characters, have students solve problems on worksheet #2 using the Yin/Yang concept.

EVALUATIVE
PROCEDURE(S):

- 1) Have a class discussion on the following questions:
 - . What is the idea behind Yin/Yang?
(harmony of opposites)
 - . Give an example of a Yin/Yang concept.
- 2) Students will be able to complete worksheet #2
utilizing the concept of Yin and Yang.

RESOURCES AND
MATERIAL(S):

- . Rainbow Activities Book, Ethnic Cultural Heritage
Program, Creative Teaching Press, South El Monte,
1977.
- . Worksheets #1 and 2.

Name _____

WORKSHEET #1

- 1.) One (yat) 一
- 2.) Two (yi) 二
- 3.) Three (saam) 三
- 4.) Four (sei) 四
- 5.) Five (ng) 五
- 6.) Six (luk) 六
- 7.) Seven (tsat) 七
- 8.) Eight (baat) 八
- 9.) Nine (gau) 九
- 10.) Ten (sap) 十

Answer the following 10 problems using the correct Chinese characters.

- 1.) 一 + 二 =
- 2.) 九 - 八 =
- 3.) 十 - 七 =
- 4.) 四 + 三 =
- 5.) 五 + 五 =
- 6.) 二 ÷ 二 =
- 7.) 二 × 二 =
- 8.) 六 ÷ 三 =
- 9.) 四 + 一 =
- 10.) 十 ÷ 五 =

Name _____

Yin and Yang Worksheet #2

Yin and Yang is the philosophy of opposing forces creating harmony in life. Math processes also can show the idea of Yin and Yang.

Examples:	Yin		Yang
	$8 \times 9 = 72$	so	$72 \div 9 = 8$
	$4 + 8 = 12$	so	$12 - 8 = 4$
	$81 \div 9 = 9$	so	$9 \times 9 = 81$
	$15 - 8 = 7$	so	$8 + 7 = 15$

Give the Yang example to each Yin:

- $三 + 一 = 四$ so _____
- $九 \div 三 = 三$ so _____
- $八 - 七 = 一$ so _____
- $五 \times 一 = 五$ so _____
- $四 + 四 = 八$ so _____
- $十 - 八 = 二$ so _____
- $三 + 三 = 六$ so _____
- $六 \times 一 = 六$ so _____
- $三 + 七 = 十$ so _____
- $八 \div 二 = 四$ so _____

NAME: Jerry Simpson

SCHOOL: Phalen Lake Elementary

SUBJECT: Social Studies

GRADE LEVEL: 6th

TITLE OF LESSON: Stereotyping: Past and Present

KEY CONCEPT(S): Stereotyping

GENERALIZATION(S): Stereotyping may have gotten more subtle, but it still exists on television, rock music, etc.

BEHAVIORAL

OBJECTIVE(S): Students will be able to find three examples of Asian Americans being stereotyped.

TEACHING

PROCEDURE(S):

- 1) Ask students to draw a picture of an Asian American boy and girl. It may help to explain who Asian Americans are before the activity.
(Asian Americans are Americans who have an Asian heritage. They may have relatives or ancestors from an Asian country.)
- 2) Discuss the pictures.
 - . Why did you make your pictures look this way?
 - . Do you think Asian Americans really look this way?
 - . Are your drawings stereotypic or realistic?
(Stereotyping a person means that you assume that that person is exactly like others of his/her group.)
 - . How do comic books portray Asian Americans?
(If possible, bring examples of cartoons or comic books portraying Asian Americans.)
- 3) Discuss John Belushi's "Samurai" skit from "Saturday Night Live" on television.
 - . What kind of character does John Belushi play?
(A Japanese samurai warrior.)
 - . How does this character act?
(The samurai is very ferocious and wields his sword insanely. He utters unintelligible phrases.)
 - . How is this portrayal stereotypic?
(Samurais are frequently shown as demented warriors when, in fact, they were once a very respected class in Japan. Years of intensive training went into becoming a good samurai--restraint was considered a desirable goal.)

TEACHING

PROCEDURE(S):

Japanese movies in the United States have led to the stereotyping of the language. Many people parody the Japanese language the way Belushi does.)

4) Play Mick Jagger's Some Girls album.

- . What does he say about Asian girls?
(They're mysterious and exotic)
- . Is this a stereotype? (yes)
- . How can you combat stereotyping?

EVALUATIVE

PROCEDURE(S):

Ask students to list and describe three examples of Asian Americans being stereotyped in the media. Ask students to think of situations in which Asian Americans were parodied or inaccurate generalizations were made of them.

Some examples might be:

- a) "Kato" from "The Green Hornet" T.V. series.
- b) Inspector Clouseau's Asian sidekick and valet.
- c) "Kung Fu" T.V. series with David Carradine.
- d) "Sgt. T. K. Yu" T. V. series

These portrayals of Asian Americans stereotype the use of martial arts. All Asian Americans do not know kung fu, karate, etc. and in addition, these portrayals of the martial arts misrepresent the philosophy behind them.

RESOURCES AND
MATERIAL(S):

- . Comic books or examples of Asian American stereotyping.
- . Some Girls album by Rolling Stones.
- . Paper for drawing.

NAME: Jerry Simpson

SCHOOL: Phalen Lake Elementary

SUBJECT: Language Arts

GRADE: 6th

TITLE OF LESSON: Keep It Short, Simple and Small - Haiku

KEY CONCEPT(S): Heritage

GENERALIZATION(S): Asian Americans have a rich cultural heritage. Haiku writing is one of the contributions Asian Americans have shared in America.

BEHAVIOR

OBJECTIVE(S): Students will be able to write two haiku poems about a specific nature object according to the haiku rules.

TEACHING

PROCEDURE(S): 1) Review the idea of "poetry" with the class.

- . What is a "poem" to you?
- . Do poems have to rhyme? (No)
- . How long are they?

Review two different kinds of poems with the students.

- . What's a limerick? (A kind of humorous verse with five lines. There are specific rules to writing a limerick.)
- . Give an example of a limerick.

Eg. There once was a woman named Rose
Who threw all her money to clothes
One day she awoke
To find that her cloak
Had tiptoed away with her toes.

- . What is a haiku? (A haiku is a Japanese word for a short, three lined poem that does not necessarily rhyme. It is written according to specific rules, however.)

2) Explain the rules of haiku writing.

Haiku began many years ago in Asia. Haikus of great masters are still being read by people today. Many of these masters were Japanese.

TEACHING
PROCEDURE(S):

Haiku is written generally about small things in nature (i.e. fog, rain, frog, etc.). Many people see beauty in small things instead of large objects. A blade of grass can be more beautiful than a field.

The first line of a haiku must have five syllables
The second line must have seven and the last line must have five syllables.

3) Write a haiku together on the chalkboard.

Eg. Oh, little woodtick (5)
Why do you drill on my leg? (7)
Do you want my blood? (5)

EVALUATIVE
PROCEDURE:

- Have students write two haikus (about a nature object) with illustrations.
- The class will later review them according to the 5-7-5 haiku rules.

RESOURCES AND
MATERIAL(S):

- East/West Activities Kit, Visual Communications, Los Angeles, 1976
- Haiku Poetry: A Children's Collection, The Children of Wilhelm School, The Wilhelm School, Houston, 1978.
- In a Spring Garden, Richard Lewis (Ed.), The Dial Press, New York, 1965.

NAME: Roger Montgomery

SCHOOL: Open School

SUBJECT: Reading/Social Studies

GRADE LEVEL: Intermediate

TITLE OF LESSON: "America is in the Heart"

KEY CONCEPT(S): Conflict

GENERALIZATION(S): American history is filled with conflicts between people. Filipino immigrants often faced conflicts in adjusting to life in America.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to briefly describe the history of early Filipino immigration by:

- . citing several reasons for their immigration.
- . describing the early occupations held by Filipino immigrants.
- . describing examples of conflict faced by the immigrants characters in a short story.

TEACHING
PROCEDURE(S):

Day One

- 1) Have students read the history of early Filipino immigration to America as described in Contacts and Conflicts, a student text on the history of Asian American immigration. For additional information, read selections from student written text, Diwang Pilipino and view photographs from Letters in Exile.
- 2) Discuss the early history of Filipino immigration.
 - . What were some reasons for the early Filipino immigration to America? (Hawaiian sugar plantation labor, continuation of professional education)
 - . What occupations were open to the immigrants?
 - . What was the national attitude toward the Filipino immigration around 1923? (Unfavorable. The new arrivals were seen as unjust competition to American labor--the "Filipino invasion" had begun.)
 - . Why was the immigration of the Filipinos seen as a unique "problem" and different from the immigration of the Chinese and Japanese? (The Immigration Act of 1924 specifically excluded alien Chinese and Japanese but the Filipinos were neither aliens nor citizens. Since the Philippines were pos-

TEACHING

PROCEDURE(S):

essed by America, the Filipinos were "subjects" of the United States Government and could therefore immigrate.)

Day Two

- 3) Students should read the short story excerpt from America is in the Heart included in Alieeeee! An Anthology of Asian American Writers.
- 4) Discussion questions should include the following:
 - . Describe the two main characters. (They were two Filipino immigrants on the west coast.)
 - . How does Carlos' friend, Julio, view gambling?
 - . What's Carlos' attitude toward gambling and cheating?
 - . What happens to Carlos during the period when he has money?
 - . What changes occur in his attitudes during the story?

EVALUATIVE

PROCEDURE(S):

The story ends with Carlos beginning to write: "I'll tell the world what they have done to me!"

- . Have students finish what Carlos began in a first person account. (Make sure students describe several of the points outlined in the behavioral objective.)

RESOURCES AND
MATERIAL(S):

- . "America Is in the Heart," from Alieeeee! An Anthology of Asian American Writers, Frank Chin, et al., Anchor Books, New York, 1975.
- . Contacts and Conflicts: The Asian Immigration Experience, Asian American Studies Center, UCLA, CA., 1975.
- . Diwang Pilipino, Jovine Navarro (Ed.), Asian American Studies, Davis, CA., 1974.
- . Letters in Exile, UCLA Asian American Studies Center, University of CA., 1976.
- . Worksheet.

"I'll Tell The World What
They Have Done To Me!"

Finish Carlos' story.



NAME: Roger Montgomery

SCHOOL: Open School

SUBJECT: Social Studies

GRADE LEVEL: Intermediate

TITLE OF LESSON: Chinese Workers Stand Up for Their Rights

KEY CONCEPT(S): Arbitration

GENERALIZATION(S): Negotiating is one method of achieving change. The early Chinese laborers in America attempted to better their condition through negotiations with labor management.

BEHAVIORAL
OBJECTIVE(S):

Students will be able to:

- 1) Identify three demands made by the Chinese laborers during the strike.
- 2) List specific tasks Chinese laborers performed on their jobs.

TEACHING
PROCEDURE(S):

Day One

- 1) Read Chinese Americans: Past and Present, pp. 13-20. Answer questions at the end of each chapter.

These chapters, "The Chinese: Railroad Builders of the West," and "Chinese Workers Stand Up for Their Rights," describes the involvement of the early Chinese workers on the railroad and the discrimination they faced.

- 2) Have students review arbitration procedures and vocabulary.

. As a class define the following words:

- a) Arbitrator - A person chosen to settle the issue between disagreeing parties.
- b) Mediator - A person that settles or resolves differences between conflicting parties.
- c) Stalemate - A situation in which further action by two sides is impossible; a deadlock.

TEACHING
PROCEDURE(S):

- d) Negotiate - To settle by discussing.
- e) Bargaining Table - Place where two parties arrive at an agreement.
- f) Strike - A stopping of work by employees in support of demands made upon their employer.
- g) Strikebreaker - One who works (or provides an employer with workers) during a strike.
- h) Scab - A strikebreaker; an employee who works while others are on strike.

Day Two

EVALUATIVE
PROCEDURE(S):

- 1) View "Jung Sai-Chinese American" as a class.
 - . What conditions existed for the early Chinese laborers?
 - . Why did Chinatowns develop?
 - . What/where was Angel Island?
- 1) One group will represent Chinese laborers and make their respective demands. Each group should state their position in a paper.
 - . What were three demands of the early Chinese laborers?
 - . How would you argue to support your demands?
- 2) The other group will represent management and give their arguments.
 - . What were the opposing statements of the labor management?
 - . How could you argue to support the management's position?
- 3) The two sides will voice their arguments, present their papers, decide upon a compromise. If a settlement cannot be agreed upon, an arbitrator should be chosen.
- 4) At the end of the role play, review the vocabulary in relation to the activity events.
 - . Was there an arbitrator?
 - . Was there a stalemate?

RESOURCES AND
MATERIAL(S):

- . Chinese Americans: Past and Present, The Association of Chinese Teachers, San Francisco, 1978.
- . Chinese-American Workers: Past and Present, Graphic Arts International Union, San Francisco, 1970.
- . "Jung Sai-Chinese American," Macmillan Films, New York, 1978.

NAME: Roger Montgomery

SCHOOL: Open School

SUBJECT: Reading/Social Studies

GRADE LEVEL: 5-9

TITLE OF LESSON: Chinese Contribution to Railroad Development

KEY CONCEPT(S): Contributions/Discrimination

GENERALIZATION(S): The early Chinese greatly contributed in the development of the Transcontinental Railroad. Many of their hardships were due to racial discrimination.

BEHAVIORAL

OBJECTIVE(S): Students will be able to:

- 1) Identify three major hardships of Chinese railroad workers.
- 2) Identify two beliefs the workers held, which would not be held by traditional American workers.

TEACHING

PROCEDURE(S):

- 1) Show pictures of railroad workers from In Movement, A Pictorial History of Asian America, pp. 4-54.
- 2) For secondary students, view the film, "Jung Sai-Chinese American." This film shows a young Chinese American woman searching her ethnic roots in early California history. She interviews old timers and others who knew of the early Chinese laborers.
- 3) Ask introductory thought questions:
 - . Why were Chinese laborers used?
(They were cheap labor.)
 - . What conditions did they face?
 - . What do you think they were paid?
 - . What problems developed?
- 4) Read The Iron Moon Hunter.
 - . Discuss problems the workers faced as described in this story. (Hazardous work conditions, low pay, physical and verbal abuse, etc.)

EVALUATIVE
PROCEDURE(S):

Students will write a dialogue between the living workers in The Iron Moon Hunter and their dead friends whom they encounter at the end of the story. The dialog should mention the hardships the Chinese workers faced and some of their beliefs.

RESOURCES AND
MATERIAL(S):

- . In Movement-A Pictorial History of Asian America, Franklin Odo, Visual Communications, Los Angeles, 1977.
- . The Iron Moon Hunter, Kathleen Chang, Children's Book Press, San Francisco, 1977.
- . "Jung Sai-Chinese American," Macmillan Films, New York, 1977.

NAME: Roger Montgomery

SCHOOL: Open School

SUBJECT: Social Studies/Math

GRADE LEVEL: Intermediate

TITLE OF LESSON: Forms in Space - The Tangram I

KEY CONCEPT(S): Ethnic Contributions

GENERALIZATION(S): Asian Americans have made many contributions in our society. The tangram, created in China many years ago, is one contribution.

BEHAVIORAL

OBJECTIVE(S): Students will be able to:

- 1) Design and construct a tangram.
- 2) Complete a figure with the tangram pieces.

TEACHING

PROCEDURE(S):

- 1) As a class, list a variety of individual and couple games people play (e.g., solitary cards, mazes, cats cradle, checkers, dominoes, etc.).
- 2) Using a couple of those games, investigate their ethnic origin as described in the book, Games of the World. The search for the game origins should build an awareness of the multiethnic contributions of America's games.
- 3) Introduce the tangram puzzle using the information provided in Tangrams: An Ancient Chinese Puzzle.
- 4) Distribute construction paper and the tangram pattern to students. The students should make their tangram as precise as possible.
- 5) After the tangrams are completed, distribute several actual size silhouettes for their duplication. Or, use the patterns from Contemporary Tangram Activity Cards and Tangram Tasks.

Supplementary Activities

- . Students can create their own tangrams using a different set of shapes.
- . Students can have tangram competitions building gradually more complex figures.

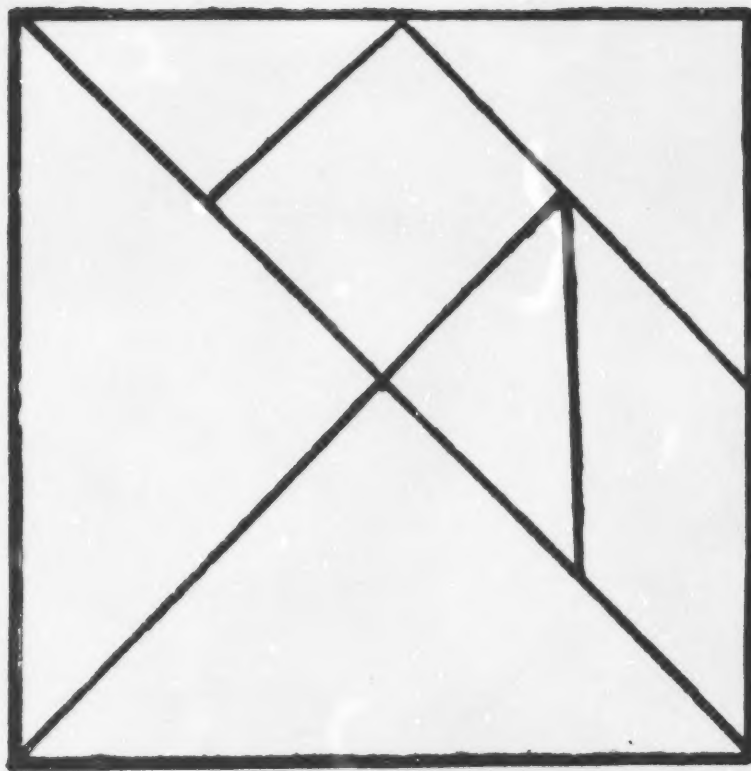
EVALUATIVE
PROCEDURE(S):

Students will design and construct a tangram and complete one figure using the tangram pieces.

RESOURCES AND
MATERIAL(S):

- . Contemporary Tangram Activity Cards, Haugaard and Horlock, Prentice Hall, Inc., Englewood Cliffs, 1975.
- . Games of the World, Grunfeld, Holt, Rinehart and Winston, New York, 1975.
- . Tangrams: An Ancient Chinese Puzzle, "A Conceptual Skill Development Kit," Carol Kubota, Dept. of Public Instruction, Olympia, WA., 1976.
- . Tangram Tasks, Teachers Exchange, San Francisco, 1973.
- . Tangram pattern.
- . Construction materials.

This is a tangram pattern. Trace the same shapes on construction paper and cut them out for your own tangram puzzle.





SUPPLEMENTARY MATERIALS

Asian American Games

Many Asian games and sports are enjoyed by Asian Americans in the United States. Kites, dominoes, tinikling, and tangrams are a few Asian fun activities that are being integrated into classrooms in America.

The following information provides additional activities of Asian origin which may be incorporated into ongoing classroom curricula.

Hawaiian Games

Konane

Konane is like checkers and is a quiet game played by two. A board with a checker-like pattern is played upon. The object of the game is to move your pieces until your opponent cannot make any more moves. In the early Hawaiian game, the playing pieces were made from white coral stones and black beach stones while the board was made from wood.

To make a Konane board use a large piece of cardboard or paper and mark it with 64 spaces (eight rows by eight rows).

Use 32 black markers and 32 white (scraps of paper, chips, or buttons can be used).

Place the stones in an alternating pattern (one black, one white, one black, etc.) on the board.

Pick up one white and one black stone from the middle of the board and lay them aside after deciding who will move first. The player who starts uses the black stones.

To begin playing, a black stone is picked up, jumps over an adjacent white stone and lands into an open space. The white stone is then claimed by the player. A jump can only be made in a straight line--not diagonal.

A player can jump more than one opposing stone if they are in a straight line.

The first person who cannot make a jump loses.

Lu-lu

Lu-lu is a simple game with four pieces. The pieces are small and can be made with clay or wood.

One side of each piece is blank. The other side is marked with one, two, three, or four dots.



Each player throws the pieces in turn, and adds the points as they land. When a blank side shows up, that piece must not be used for the player's next throw. This continues until all four pieces are forfeited and the player passes his/her turn.

If a player throws the pieces and they all land with the marked side up, it counts as 15 points.

The first player to reach a certain number wins.

Supplementary Activity

This game can be used to reinforce a student's math skills. Lu-lu could also be played in place of rolling dice.

Jan Ken Po

Jan Ken Po is a game played in Hawaii with many variations. Originally brought to Hawaii by the Japanese, Jan Ken Po was played differently in Japan.

In Hawaii, Jan Ken Po begins with the children's fists clenched and shaking to the words "Jan Ken Po, Ai kono sho." On the final syllable "sho" the children unclench their fists and form Paper (flat hand), Stone (fist), or Scissors (index finger and middle finger form a "v"). Paper beats Stone, Stone beats Scissors, and Scissors beats Paper.

Korean Games

Several games and sports are enjoyed in Korea and continue to be popular among many Korean Americans. The following Korean games can be easily reproduced in the classroom.

Yut (or Yute)

Yut is a popular game among Koreans and Korean Americans. It has been played since the 9th Century and is often used during the New Year season.

Two to four players participate in the game.

To play Yut, you need:

- . A playing board
- . Four Yut sticks
- . Four markers

Yut is played by tossing the Yut sticks and moving according to how they land.

- 5 spaces - all backs are up (showing)
- 4 spaces - all faces (flat side) are showing
- 3 spaces - three faces up
- 2 spaces - two faces up
- 1 space - one face up

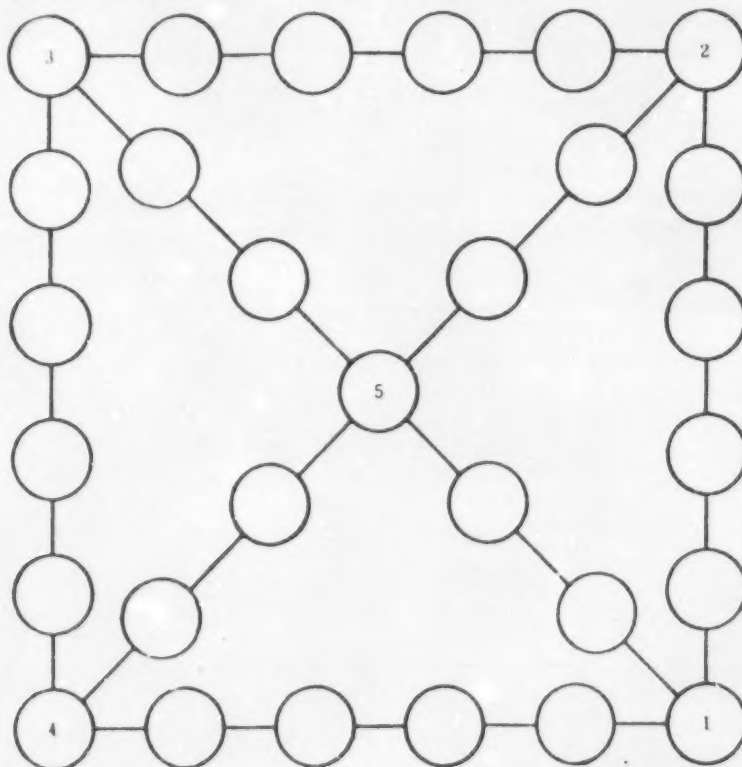
If you land on an opponent's space, your opponent's marker must return to start and you get another turn. The first person to get all four markers to the goal wins the game.

Each Yut game move has a name:

- 4 backs up - Moh
- 4 faces up - Yoot
- 3 faces up - Kul (gul)
- 2 faces up - Kai (gai)
- 1 face up - To (doe)

The game board has several alternative routes. The regular course goes around the square beginning at a corner and returning to that corner. (1-2-3-4-1)

If a move lands on a spot where a left turn can be made, the player can take that shortcut. The possible detours can be: 1-2-3-1, 1-2-4-1, or 1-2-5-1.



Supplementary Activity

To make a Yut game see card 6.4 of My Ancestors Are From Korea and East Asia, Oh Bong Yul (Ed.), Touch and See, Palos Verdes Estates, 1977.

Math problems can be created using the Yut sticks and their toss indications. For example, Joe tossed Kai on one turn and Moh on another. How many spaces did he move? (7)

Jumping/Seesaw

This game is popular among young girls during the New Year holidays. Since this requires space, the game should be played outdoors or in gym.

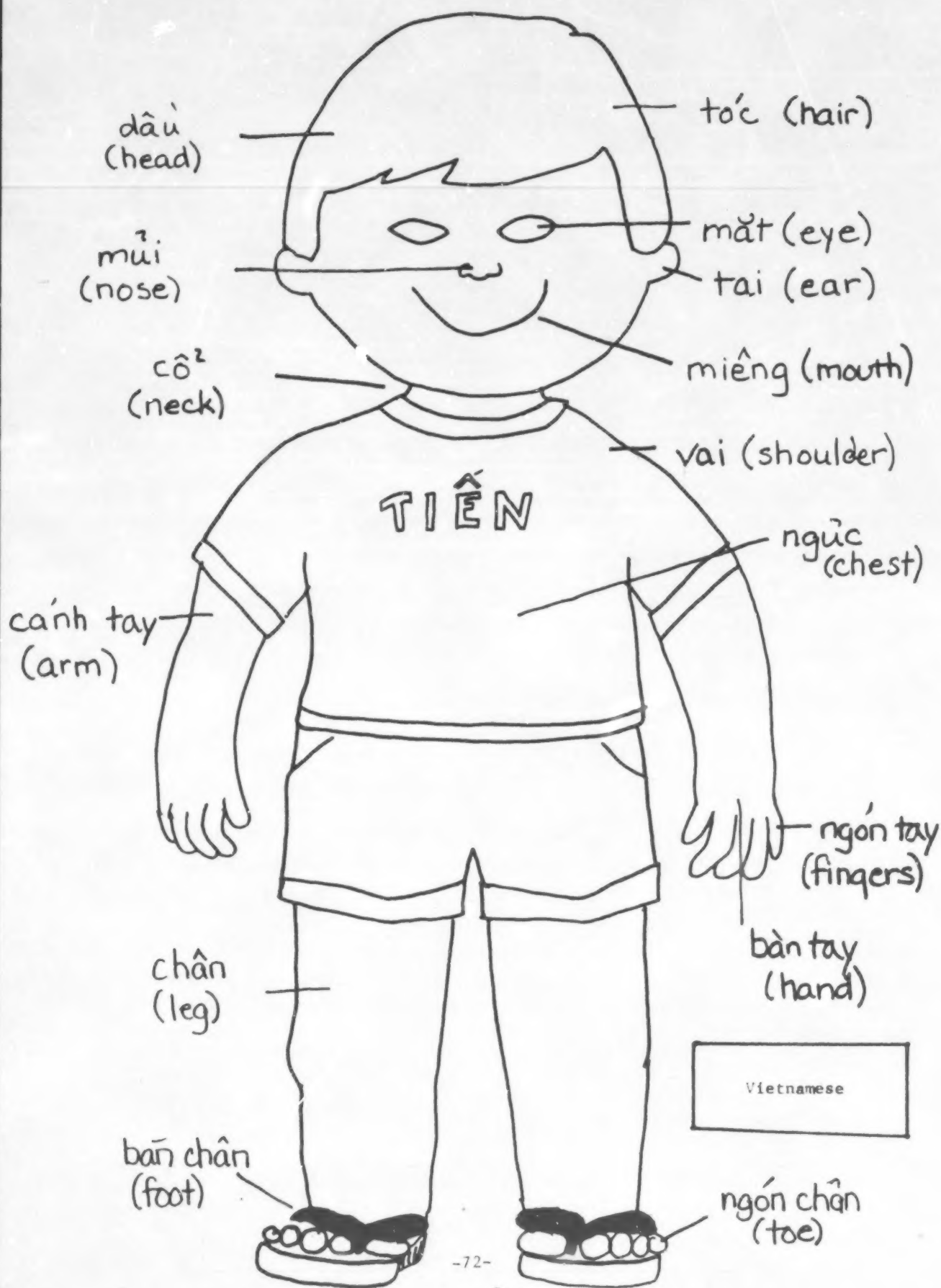
Two young people stand at each end of a wooden board (about 15 inches wide and six feet long) which is balanced on a straw bag. One person jumps hard on one end and causes the other person to jump in the air. This is done alternately.

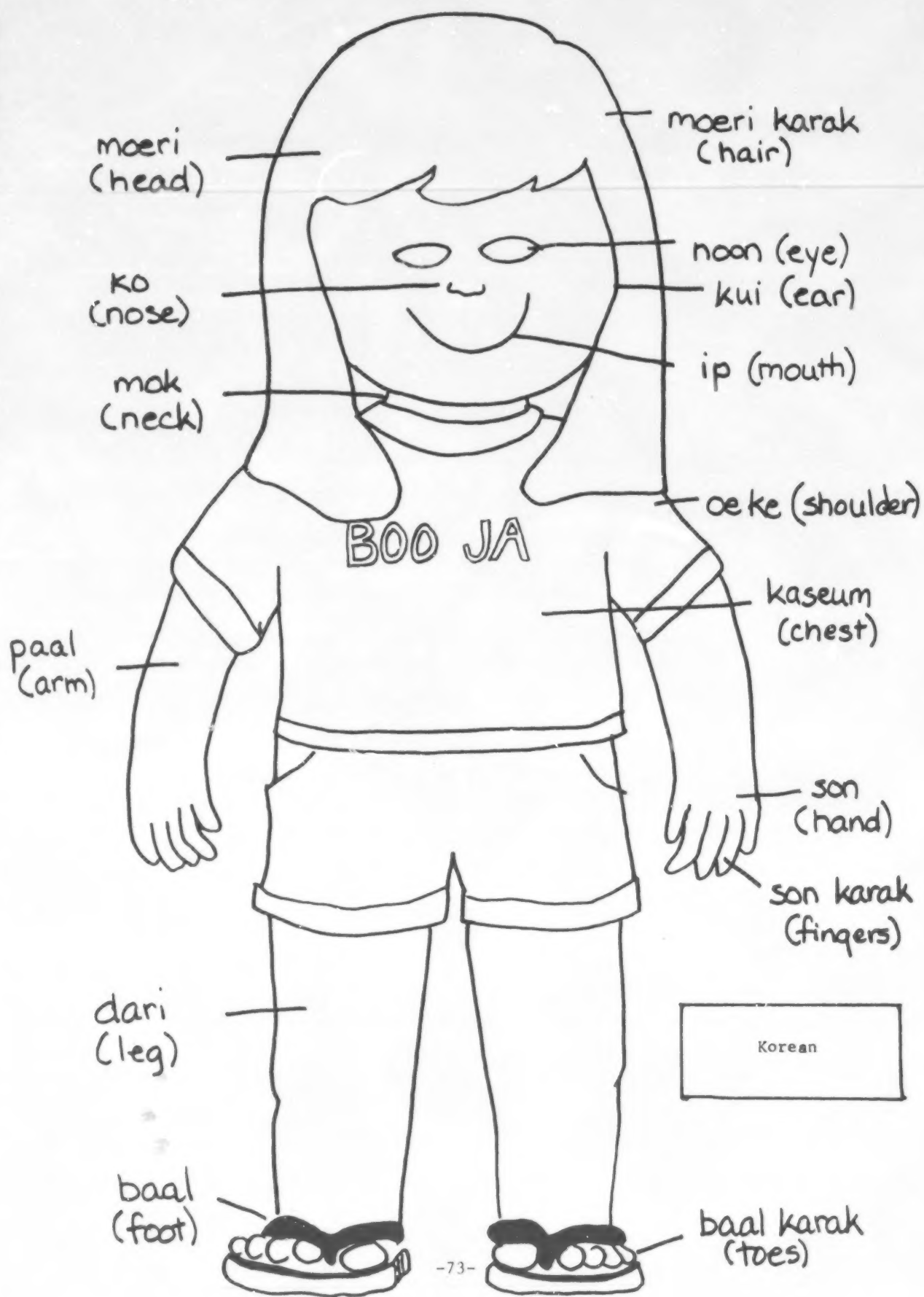
Jegi

Jegi is a coin wrapped in thin but strong paper. A coin with a big hole in the center is often used with five inch long tails attached to it for balance.

Players kick the jegi straight up. The person who can kick it the longest without dropping it on the ground wins the game. The one who loses has to throw the jegi to the winner (like a pitcher) who kicks it. This continues until the winner fails to kick the jegi properly.

Korean Games written by: Chan Soon Olson





Korean

ASIAN AMERICANS: AN ANNOTATED BIBLIOGRAPHY

Asian American Resource Center
North End School
27 E. Geranium
St. Paul, MN 55117

I. Pre-School and Primary Levels

- COUTANT, HELEN. FIRST SNOW. Knopf, 1974. A Vietnamese American girl discovers that her grandmother is dying and searches for its meaning. Only a limited amount of information is given about Vietnamese American life, yet this book is one of the first of its kind.
- JAYNES, RUTH. FRIENDS! FRIENDS! FRIENDS! Bowmar Publishing Corporation. A story about friends illustrated with Kodachrome pictures. *JACP*
- MIZUMURA, KAZUE. IF A BUILT A VILLAGE. T.Y. Crowell Co., 1971. Superb art and poignant narrative with good learning content. *JACP*
- MIZUMURA, KAZUE. IF I WERE A CRICKET. T.Y. Crowell Co., 1973. A primary science book with outstanding art. *JACP*
- MIZUMURA, KAZUE. IF I WERE A MOTHER. T.Y. Crowell Co. Concerning animal and human motherhood. *JACP*
- PELLETT, ELIZABETH, et. al. A MAN IS... Aardvark Media, 1974. Excellent multi-ethnic and non-sexist content. *JACP*
- PELLETT, ELIZABETH, et. al. LEARNING IS... Aardvark Media, 1974. Excellent multi-ethnic and non-sexist content. *JACP*
- UCHIDA, YOSHIKO. THE BIRTHDAY VISITOR. C. Scribner's, 1975. Well-illustrated story of a Japanese American family in the 1930's to read to the young.
- WYNHAM, ROBERT, ed. CHINESE MOTHER GOOSE. World, 1968. Imaginative, richly colored paintings accompany traditional Chinese rhymes, riddles, and games similar to Mother Goose.
- YASHIMA, TARO. UMBRELLA. Viking, 1963. (Grades K-3) A Japanese girl living in New York receives an umbrella for her birthday and waits impatiently to use it.
- YASHIMA, TARO AND MITSU. MOMO'S KITTEN. Viking Press, 1961. A poignant story of a little girl's cat who has kittens.

II. Elementary Level

- BOLES, CAROL ANN. CHINATOWN SUNDAY: THE STORY OF LILLIAN DER. Reilly and Lee, 1973. The daily life of ten-year-old Lillian Der in a middle-class Chicago suburb is presented through photographs and taped interviews with Lillian and her family.
- BONHAM, FRANK. MYSTERY IN LITTLE TOKYO. Dutton, 1966. (Grades 4-6) Two Japanese American children solve a mystery and heal a long-standing neighborhood feud while staying with their grandparents in the little Tokyo area of Los Angeles.

CROSS, JENNIFER. JUSTICE DENIED: A HISTORY OF THE JAPANESE IN THE UNITED STATES. Scholastic, 1972. The story of discrimination against the Japanese immigrants in the United States, with special attention to the World War II internment.

Ethnic Understanding Series

EUS-001 ASIAN AMERICAN PEOPLE AND PLACES. Consists of 9 stories for grades 3-6. Provides a basic introduction to contemporary Asian American life styles. A variety of roles and occupations: Chinese produce men, Samoan minister, Korean teacher, Pilipino doctor and a Japanese strawberry farming family. Offers a different view of America from the perspective of Asian Americans. The stories, which are geared for varying reading abilities, are accompanied by a 54-page resource guide. *JACP*

EUS-002 EAST/WEST ACTIVITY. Composed of four large sheets which can be used as display posters or cut up into separate activities. The projects, which include Chinese character writing, Japanese origami, Pilipino sipa balls and Hawaiian poi are primarily a lesson in cultural universality emphasizing activities in different cultures. The educator must be careful not to turn the lesson into examples of the "exotic Orient." *JACP*

RAINBOW ACTIVITIES. Creative Teaching Press, Inc., 1977. Fifty multi-cultural/human relations experiences under four categories: cultural pluralism, self-image, values and feelings. There are some activities showing Asian American influences. The book was developed by Seattle Public School District No. 1.

REKDAL, C.K. AND B.S.L. KAN. JING HO HAUK HO #1. Fortune Cookie Press, 1976. A good make it, do it and learn it book containing fourteen Chinese activities for children. *JACP*

REKDAL, C.K. AND B.S.L. KAN. JING HO HAUK HO #2. Fortune Cookie Press, 1976. Additional activities in a sequel to the first book. *JACP*

SASAKI, JEANNINE AND FRANCES UYEDA. CHŌCHO IS FOR BUTTERFLY. Uyeda Sasaki Art, 1975. Japanese-English primer written with the intent of teaching children a few words in Japanese. *JACP*

SHEPARD, MARY AND RAY VEGETABLE SOUP ACTIVITIES. Citation Press, 1975. Created from the television show, "Vegetable Soup." Contains multi-ethnic crafts, games, recipes, language activities, questions and recommended children's books. Comes with Parent-Teacher Guide Book.

UCHIDA, YOSHIKO. JOURNEY TO TOPAZ. Scribner, 1971. (Grades 4-6) The author recalls her own childhood as a Japanese American in a U.S. internment camp at Topaz, Utah.

UCHIDA, YOSHIKO. THE PROMISED YEAR. Harcourt, Brace and Co., 1959. A story of a Japanese girl who comes to spend one year with her aunt and uncle.

UCHIDA, YOSHIKO. SAMURAI OF GOLD HILL. Scribner, 1971. A boy escapes from Japan to become part of the first group of Japanese to settle in the United States.

III. Junior High Level

CHU, DANIEL AND SAMUEL. PASSAGE TO THE GOLDEN GATE. Doubleday, 1967. An easy-to-read history of Chinese Americans from the mid-1840's to 1910 including chapters on railroad building and anti-Chinese agitation. Illustrations and maps are, also, included.

CONRAT, MAISIE AND RICHARD. EXECUTIVE ORDER 9066. California Historical Society, 1972. A pictorial essay of the internment of 112,000 persons of Japanese ancestry during World War II.

DOWDELL, DOROTHY AND JOSEPH. THE JAPANESE HELPED BUILD AMERICA. Messner, 1970. A historical account of a Japanese family that migrated to California in 1855 and the economic and discrimination problems which they encountered.

HOUSTON, JEANNE WAKATSUKE AND JAMES. FAREWELL TO MANZANAR. Bantam, 1973. A true story of Jeanne and her family during their imprisonment in Manzanar, an internment camp, and their life after World War II. *JACP*

ISHIGO, ESTELLE. LONE HEART MOUNTAIN. Anderson, Ritchie and Simon, 1972. Sketches and text from behind the barbed wire. The author is a Caucasian who chose to accompany her Japanese American husband into the camp. *JACP*

LITTLE CITY. S SPEAK. A reproduction of essays by 7th grade students of Topaz, Utah, telling of their feelings about the concentration camp experience. *JACP*

SONE, MONICA. NISEI DAUGHTER. Atlantic Monthly, 1953. An autobiography of a Nisei (second generation Japanese American) woman through her childhood struggles with complicating culture and language, into the concentration camps of World War II, and relocation after camps. A good book for developing a feeling for the social adaptation of a Nisei girl.

WARTIME HYSTERIA: THE ROLE OF THE PRESS IN THE EVACUATION OF 110,000 PERSONS OF JAPANESE ANCESTRY. A reproduction of news articles appearing in newspapers following the bombing of Pearl Harbor in 1941. *JACP*

YEP, LAURENCE. DRAGON WINGS. Harper and Row Publishers, Inc., 1977. Story of a Chinese immigrant and his son, who in the early 1900's dream of building a flying machine and succeed. In America, they are faced with prejudice and the sacrifices and failures of living with discrimination. Many of the realities of San Francisco's Chinatown in the 1900's are depicted.

IV. Senior High Level

BERKELEY HIGH SCHOOL ASIAN WRITER PROJECT. SOJOURNER IV. Berkeley, 1974. Stories, poems, drawings and photos by Asian American students and parents. Contains many selections on women.

BULOSAN, CARLOS. AMERICA IS IN THE HEART. University of Washington Press, 1973. Autobiography of the well-known Pilipino poet describing his boyhood in the Philippines, his voyage to America, and his years of hardship and despair as a migrant laborer in the rural West.

CHIN, FRANK, JEFFERY PAUL CHAN, LAWSON FUSAO INADA, AND SHAWN YOUNG. AIIEEEEEE! AN ANTHOLOGY OF ASIAN-AMERICAN WRITERS. Doubleday, 1974.

This anthology includes the writings of fourteen accomplished Americans of Japanese, Chinese and Pilipino descent. It can be used with secondary students and adults. *JACP*

DANIELS, ROGER. CONCENTRATION CAMPS USA: JAPANESE AMERICANS AND WORLD WAR II. Holt, Rinehart, Winston, Inc., 1971. The relocation of 112,000 West Coast Japanese of whom two-thirds were American citizens.

DANIELS, ROGER AND HARRY KITANO. AMERICAN RACISM. Prentice-Hall, Inc., 1971. Defines the various elements of racism in our society.

HSU, HAI-YU AND HELEN PALUBINSKAS, editors. ASIAN AMERICAN AUTHORS. Houghton Mifflin Company, 1972. Contains selections of prose and poetry by Chinese, Japanese, and Pilipino American writers. This is a good introduction to Asian American literature and is tailored for high school students, but some of it is suitable for younger students. The authors include questions at the end of each selection. Some of the ideas may be misinterpreted if you do not have a strong background in Asian American history and culture. *AB*

KINGSTON, MAXINE HONG. THE WOMAN WARRIOR. Vintage Books, 1976. First person account of growing up female and Chinese American in California. The story should be analyzed in relation to the effects of racism and sexism on an individual who is an Asian American woman.

KITANO, HARRY H.L. JAPANESE AMERICANS, THE EVOLUTION OF A SUBCULTURE. Prentice-Hall, 1969. A sociological study accompanied by a brief history. The Japanese Americans should not be used as an example of a "success story" or minority Horatio Alger story as indicated in the preface. The examination of cultural values is not necessarily complete or correct. This book is a supplementary text which should be read critically.

NEE, VICTOR G. AND BRETT DE BARY NEE. LONGTIME CALIFORN': A DOCUMENTARY STUDY OF AN AMERICAN CHINATOWN. Houghton Mifflin Company, 1974. Comprehensive study of the evolution of the Chinese community in San Francisco through interviews and conversations with residents. Traces the historical development from the late 19th century to the present.

NOVARRO, JOVINA, editor. DIWANG PILIPINO. University of California, 1974. A collection of articles, stories and poems documenting the experiences of Pilipinos in America as viewed, analyzed, interpreted, and experienced by Pilipinos.

OGAWA, DENNIS. FROM JAPS TO JAPANESE: THE EVOLUTION OF JAPANESE AMERICAN STEREOTYPES. McCutchan Publishing Corporation, 1971. An exploration of the changes in the image of Japanese Americans. These changes should be contrasted with what is viewed through the media in regard to Japanese Americans. *AB*

QUINSAAT, JESSE, ed. LETTERS IN EXILE. Regents of the University of California, 1976. Selection of essays and articles reflecting the history of the Pilipinos in America - immigration obstacles and conflict, how discriminatory practices led to the exclusion of the Pilipino and the present plight of elderly Pilipinos.

SUNG, BETTY L. THE STORY OF THE CHINESE IN AMERICA. Macmillan, 1967. This is a well documented book which is helpful for its statistics. It is, however, strongly assimilationist, so Chapters 11-15 should be read carefully and critically. It should not be used as the central text. For example, Roots: An Asian American Reader would be the central text.

VISUAL COMMUNICATIONS. IN MOVEMENT, A PICTORIAL HISTORY OF ASIAN AMERICANS. Visual Communications/Asian American Studies Central, Inc., 1977. Photographic history of the immigration, work, and community of the Asian American people. Captions accompanying pictures offer detailed descriptions.

WANG, DAVID HSIN-FU. ASIAN AMERICAN HERITAGE, AN ANTHOLOGY OF PROSE AND POETRY. Simon and Shuster, 1974. A collection of short stories, poems, essays, and novel excerpts by both immigrant and American-born Asians. *JACP*

V. Readings for Educators and Students

ASIAN WOMEN. Berkeley, 1971. This book came out of a class of Asian women at Berkeley. It is slightly uneven in quality, but useful in a women's studies course. It must be used carefully as there are some basic differences between a white women's group and a Third World group. For Asian women, the enemies are men and the systems of capitalism, racism, and imperialism. *JACP*

CHINESE AMERICANS: SCHOOL AND COMMUNITY PROBLEMS. Integrated Education Associates, 1972. An excellent series of articles on present day problems facing the Chinese Americans. *AB*

GEE, EMMA (general ed.). COUNTERPOINT: PERSPECTIVES OF ASIAN AMERICA. University of California, Los Angeles, 1976. The sequel to Roots containing a comprehensive collection of articles on and by Asian Americans. Three major sections are: Critical Perspectives, Contemporary Issues and Interactive. Included are essays, stories and poems. *JACP*

HOSOKAWA, BILL. NISEI: THE QUIET AMERICANS. William Morrow and Co., Inc., 1969. A comprehensive history of the Japanese in America.

JACOBS, PAUL, SAUL LANDAU AND EVE PEEL. TO SERVE THE DEVIL, VOLUME II: COLONIALS AND SOJOURNERS. A look at the Chinese, Japanese and Hawaiians in American history with a great collection of documents. *AB*

LAI, H. MARK AND PHILIP P. CHOY. OUTLINES: THE HISTORY OF THE CHINESE IN AMERICA. 1972. A comprehensive and detailed outline thoroughly summarizing every important aspect of Chinese American history including the modern Chinese community. *AB*

LYMAN, STANFORD. ASIAN IN THE WEST. Western Studies Center, 1970. This book contains detailed, informative background and a wealth of sociological data about Asian immigration life, etc. in the United States. Every teacher considering working Asian American units into their course curriculum should read this text. *AB*

MORALES, ROYAL F. MAKIBAKA: THE PILIPINO AMERICAN STRUGGLE. Mountain-view Publishers, 1974. A presentation of the history of Pilipinos in our country with an in-depth look at today's senior citizens and newcomers. *AB*

OKIMOTO, DANIEL. AMERICAN IN DISGUISE. Weatherhill Books, 1971. A third generation Japanese and his search for his dual identity in Japan and the United States. *AB* *JACP*

TACHI, AMY, EDDIE WONG AND FRANKLIN JDO, editors. ROOTS: AN ASIAN AMERICAN READER. Regents of the University of California, 1971. The basic text on Asian Americans divided into three parts: history, identity and community. The history section focuses on specific events. Interviews and poems are interspersed among the articles. Recommended for all teachers embarking on an Asian American unit. This text is written by and for Asian Americans. *AB*

V. Visual Aids

AMERICA'S CHILDREN. Scott Education Division, 1970. Five sound filmstrips each with phonodisc or tape cassettes.

Attempts to show similarities and differences of five ethnic groups--Chinese American, Puerto Rican, American Indian, Mexican American, and Afro-American--and the way they adjust to living with others outside their own group. Ching dao (Island of Gold) presents the American background and Chinese heritage of an enthusiastic youngster growing up in New York City's Chinatown. Primary to Intermediate levels.

CHILDREN OF THE INNER CITY. Society for Visual Education, 1970. Six sound filmstrips, each approximately 65 frames, 16 minutes, with 3 phonodiscs and teacher's guide, or with tape cassettes.

Photographs present the problems of six different ethnic groups concerned with preserving their own cultures while attempting to join the mainstream of American life. "Cynthia: Japanese American Girl" shows Cynthia at home, in school, and participating in religious and neighborhood activities. Other strips include children who are Puerto Rican, Afro-American, Mexican American, Native American, and white Appalachian. Intermediate level.

FIVE FAMILIES. Scholastic, 1972. Five sound filmstrips, each with phonodisc or with tape cassettes.

Authentic color photographs of real children and their families--with representative background music--covers different geographical and cultural areas in the U.S. "Chinatown" focuses on the Yongs who live in San Francisco's Chinatown, speak Chinese at home, eat authentic Chinese food, and celebrate Chinese holidays. Other strips focus on Black Americans, Navajo Indians, Mexican Americans, and a circus family. Primary-Intermediate level.

MINORITIES HAVE MADE AMERICA GREAT. Set 2. Warren Schloat, 1968. Six sound filmstrips, each approximately 68 frames, 12 minutes each with phonodisc or with tape cassettes.

One strip in the series recounts the history of the Chinese and Japanese in the U.S. from the building of the transcontinental railroad through the internment camps of World War II and closes with the Asian contributions to the U.S. culture. The set also includes two strips on the Native Americans, two on the Puerto Ricans, and one on the Mexican Americans. Junior high level.

PREJUDICE IN AMERICA: THE JAPANESE AMERICANS. Multi-Media Productions, 1971. Four sound filmstrips with two phonodiscs and teacher's guide with reference listings or with tape cassettes.

Four segments cover the Japanese American experience in America: history, evacuation camps and post-war experiences. Junior high level and above.

RELOCATION OF JAPANESE AMERICANS: RIGHT OR WRONG? Zenger, 1971. Two sound filmstrips, 10 photo aids, and teacher's guide, with phonodiscs or cassettes.

The first part presents the history of Japanese Americans in the U.S. from the late 1800's, shows how Japanese adapted themselves to a new life and examines the prejudice faced by them. The second part deals with the wartime experience from Pearl Harbor, to camp life, to the final order closing the camps.

THE JAPANESE AMERICAN: AN INSIDE LOOK. Multi-Media Productions, 1973. Two filmstrips, record or cassette, with teacher's guide.

Speaks of the concepts of (1) citizenship, (2) prejudice, and (3) minority experience and is narrated by Florence Yoshiwara. Intermediate and junior high levels.

16MM Films

THE GOLDEN MOUNTAIN ON MOTT STREET. Carousel, 1972. 34 minutes, \$360. Color.

Thought-provoking study of the Chinese who came to America seeking glory and riches from the golden mountain. The majority became cooks and laundry persons and maintained old customs and language. Today's American-born youth are rebelling against traditions and confronting the problems inherited as an ethnic minority. Junior high level and above.

IN A SPRING GARDEN. Weston Woods, 1967. 6 minutes, \$90. Color.

Based on the book by Richard Lewis, using the illustrations by Ezra Jack Keats. Primary level.

MINORITY YOUTH: AKIRA. BFA Educational Media, 1971. 14½ minutes, \$195. Color.

Akira, a Japanese American youth, describes how it feels to be a part of two cultures. At home, Japanese customs are practiced and Japanese is spoken; at school Akira leads a "typical" American boy's life. Junior high level and above.

NISEI: THE PRIDE AND THE SHAME? Macmillan Films, Inc., 1959. 25 minutes, \$150. Black and white.

This film is a segment of Prudential's television series, "20th Century", narrated by Walter Cronkite. The Japanese American internment experience is explored and analyzed. Senior high level.

SIU MEI WONG: WHO SHALL I BE? Learning Corporation of America, 1971.
18 minutes, \$220. Color.

Story of a Chinese American girl whose experiences in public school help her resolve a conflict of values. Shall she attend the ballet class she wants to attend or the Chinese classes her father wishes her to attend? An honest picture of the conflicts faced by a child of one of America's diverse ethnic groups. One in the "Many Americans" series. Intermediate and upper level.

Symbols

AB Amerasia Bookstore, 338 East 2nd Street, Los Angeles,
California 90012.

JACP Japanese American Curriculum Project, Inc.
P.O. Box 367, 414 East 3rd Avenue, San Mateo,
California 94401

Compiled by:
Gloria L. Kumagai
February, 1978



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INTEGRATING ASIAN AMERICAN CURRICULUM INTO THE CLASSROOM

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AUDIO VISUAL MATERIALS

Filmstrips

Elementary

ARTS AND CRAFTS OF JAPAN
Encore Visual Education, 1972

Introduction to some of Japan's arts and crafts. Calligraphy, sumi-e, pottery, sculpture, wood prints, and toys are some of the areas described. Can be used showing Japanese arts and crafts which may be found in some Japanese American homes.

ASIAN AMERICAN ABC'S
Visual Communications, 1974

This filmstrip and teacher's manual uses Asian American artifacts to teach young students the English alphabet. Teacher's guide includes suggested activities and questions to accompany each frame.

ASIAN FAIRY TALES
Prentice Hall Media, 1968

A collection of five Asian fairy tales in filmstrip form is presented in this kit. Unfortunately the illustrators do not make distinctions among the traditional garb of the various Asian groups--one Chinese fairy tale shows a kimono clad woman among traditionally dressed Chinese. Confusing the distinct Asian ethnic groups perpetuates the stereotype that all Asians look alike.

CHILDREN OF THE INNER CITY
Society for Visual Education, 1970

Six filmstrips on different families of the "Inner City." Cynthia, Japanese-American girl, is the Asian American perspective. Describes some of the cultural traditions of one Japanese-American family. Cynthia's family is Buddhist, it should be noted that all Japanese Americans are not Buddhist.

ASIAN AMERICAN HERITAGE LIVING EXPERIENCES - (filmstrip 1)
CHINESE NEW YEAR - JAPANESE KITE FLYING CELEBRATION - (filmstrip 2)
Eye Gate Media, 1976

1) Glimpses of the experiences of Sally, a Japanese American girl. The focus is on the traditional Japanese aspects of Sally's life, i.e., flower arrangements, tea ceremonies, etc. Students should be aware that all Japanese Americans do not adhere to their cultural traditions as much as Sally does. This filmstrip also does not show similarities between Asian Americans and other people in the United States. Sally is portrayed as uniquely Japanese and is not shown as having similar feelings, problems, needs, etc. as her classmates.

2) A brief look into the traditions and festivities of the Chinese New Year, e.g., the dragon parade, special foods, etc. Good for illustrative examples of a Chinese New Year, although it does not describe the holiday thoroughly. The kite flying filmstrip is sketchy, merely showing some Asian kites flying.

CHING DAO (Island of Gold)
Prentice-Hall Media, Inc., 1970

Jimmy Moy, a Chinese American boy narrates the filmstrip, and leads the viewer around New York's Chinatown. Students are exposed to a Chinese school which Jimmy attends. Jimmy's father is shown working in a Chinese restaurant. Although it states an alternative in the teacher's guide, it should be pointed out to the class that Chinese Americans have many other occupations. Also, the teacher's guide rationalizes the Chinese restaurant and laundry business as being the result of "American taste for Chinese food and appreciation of fine Chinese laundry" instead of the Chinese people's inability (through discrimination) to enter other professions.

FIVE FAMILIES
Scholastic, 1972

Five filmstrips with tapes on different families in the United States. Teachers guide carries complete scripts with pictures, classroom activities, supplementary materials, and notes for each filmstrip. "Chinatown" is the Asian American perspective. The Yang's are a bilingual family in San Francisco's Chinatown. Glimpses of a day in the Yang family show some aspects of their Chinese heritage, e.g., wok cooking, the abacus, painting, language, food. The pictures themselves lend to classroom discussions on Chinese American experiences.

HAWAII: THE 50TH STATE; HAWAII'S PEOPLE: ISLANDS OF CONTRASTS
Encyclopedia Britannica Educational Corp., 1974

This filmstrip, from a series on Hawaii, describes the many ethnic groups of this island including Asian Americans.

THE JAPANESE AMERICANS - AN INSIDE LOOK
Multi-Media Productions, 1972

Filmstrip developed by the Japanese American Curriculum Project in California. Mrs. Yoshiwara, Curriculum Director of JACP, narrates the filmstrip and draws from her personal experiences as a Japanese American in the United States. Part I describes the Japanese immigration to the United States, and the development of legal and social racism against the Japanese people. Part II describes World War II prison camp experience, and concludes with a look at how the Japanese Americans today cope with prejudice and some corrective legislation. Teacher's guide includes activities and a bibliography.

JAPANESE STORIES OF MAGIC
Coronet Media, 1976

A collection of six Japanese folk tales.

LOOK AND SAY - Communication and Children in China
Schools Outreach Program, Midwest China Study Resource Center, 1978

This filmstrip has two sections:

Part I illustrates communication of feelings through body language and expression using pictures of Chinese children.

Part II deals with communication through speech, writing, television, etc.

Although the filmstrips do not deal directly with Asian Americans, Part I can be used to convey the universalness of communication.

THE MANY AMERICANS - Set 2
Learning Corporation of America, 1976

Part II of the "Many Americans" program describes the lives of 4 ethnically different children: Lee Suzuki (Hawaiian), Miguel (Puerto Rican), Siu Mei Wong (Chinese American), and William (Black).

These filmstrips should be used in conjunction with other filmstrips of the same ethnic minorities. If seen alone, they may perpetuate some stereotypes.

MR. TANI
Visual Communications, 1975

Mr. Tani's experiences in America. Mr. Tani, an Issei fisherman, (first generation Japanese American) describes his first impressions of America. A child also narrates Mr. Tani's experiences during and after the war.

SIX FAMILIES IN THE UNITED STATES
Encyclopedia Britannica, 1971

Description of life of Six Families in the United States. Includes a Mexican American perspective, Black, and Chinese American perspective. The Changs Celebrate New Year gives one Chinese American view. The filmstrip deals mostly on the eating/food aspect of the New Year. Description of the martial art, karate and some everyday situations included.

TALES FROM JAPAN
Coronet Instructional Media, 1971

Eight filmstrips on Japanese fairy tales are presented in this kit. One tale, "The Tears of the Dragon," unfortunately confuses the traditional garb of the Japanese with the dress of the Chinese. Again, this ignorance of distinction between the Asian cultures reinstates the stereotype that all Asian people look the same.

UNDERSTANDING CHINESE AMERICANS
The Association of Chinese Teachers, 1976

Three filmstrips dealing with different Chinese American experiences:

- 1) Getting to Know Carol Low, shows a Chinese American girl living in San Francisco Chinatown. Shows similarities and differences between the Chinese American and other American life styles.
- 2) My Friend, Roland Chan, presents the problems of a Chinese immigrant family living in Chinatown. Their difficulties in language, employment, and adjustment to a different environment are shown.
- 3) Julie's Report, emphasizes the contributions of the Chinese in America. Julie brings her uncle to class to tell what the Chinese did to help build America.

Films

Elementary:

JENNY

Anti-Defamation League of B'nai B'rith, 1978

Jenny and her family are Japanese Americans who share their cultural heritage in this film. Her parents and grandmother recall America's past when Japanese Americans were not accepted.

KITES AND OTHER TALES

Visual Communications

The Origins and history of kites in Asia is described by an Asian American kitemaker in this film.

SIU MEI WONG: WHO SHALL I BE?

Learning Corporation of America, 1971

Story of a young Chinese American girl who faces a conflict of cultural values. Her father wishes her to attend Chinese classes while Siu Mei wants to go to ballet class.

TO BE ME: TONY QUON

Visual Communications

This film introduces a ten-year-old Chinese immigrant and his experiences as a non English speaker in an American elementary school.

Compiled by: Sharon Shiraiwa
December 22, 1978